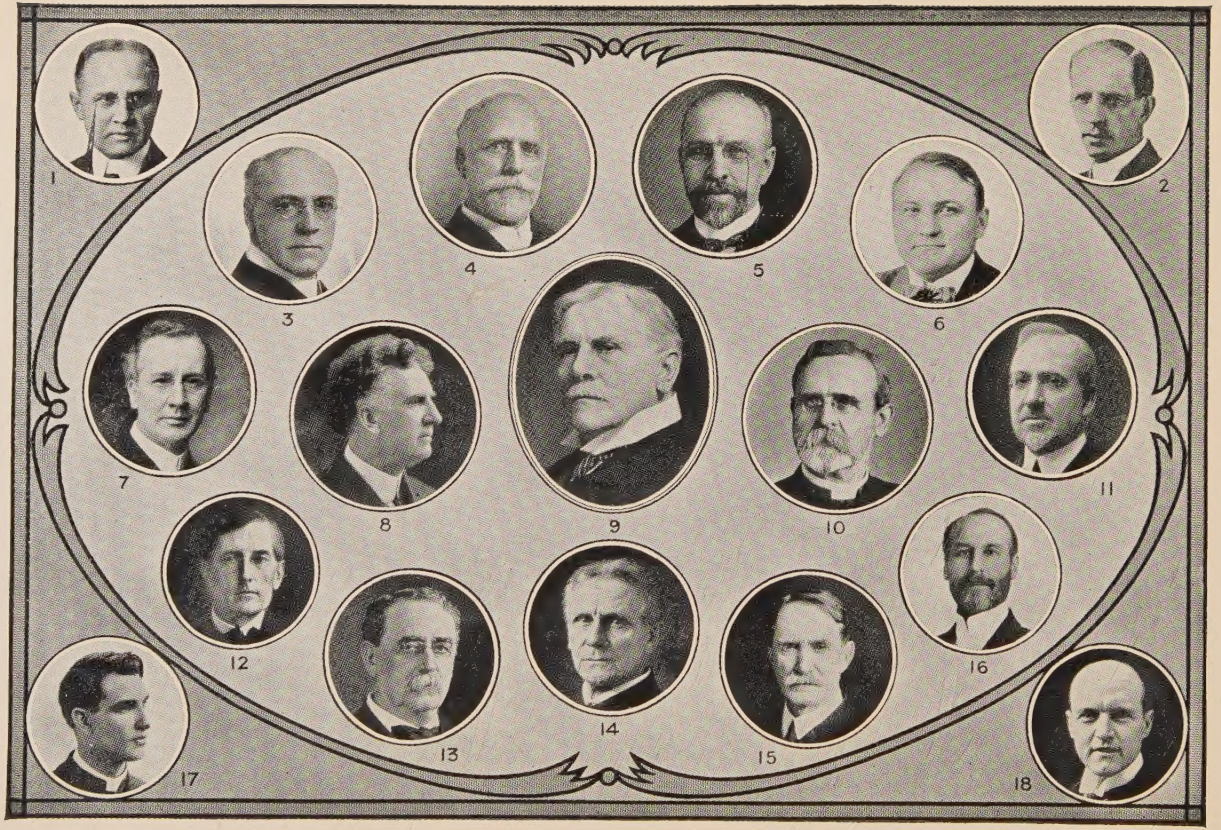
BETHEL SEMINARY LIBRARY
REG 220.13 W927
World Confer God hath spoken : Twenty-f
3 0513 0007 2043 9

God Hath Spoken


1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18

CONFERENCE TEACHERS

1. **George E. Guille**
   Extension Worker of Moody Bible Institute.
   A Bible teacher and evangelist of rare power.
2. **Lewis Sperry Chafer**
   A rarely gifted Bible teacher.
   Author of "Salvation" and "Satan."
3. **A. B. Winchester**
   Pastor of Knox Presbyterian Church, Toronto.
   Member of the faculty of Toronto Bible Institute.
4. **R. A. Torrey**
   Dean of the Bible Institute of Los Angeles.
   Author of "What the Bible Teaches."
5. **James M. Gray**
   Dean of the Moody Bible Institute.
   Author of "The Christian Workers' Commentary."
6. **Paul Rader**
   Pastor of Moody Tabernacle of Chicago.
   Author of "Ten Sermons."
7. **J. C. Massee**
   Pastor of the First Baptist Church of Dayton, O.
   Bible teacher and lecturer.
8. **William B. Riley**
   Pastor of the First Baptist Church of Minneapolis.
   President of Northwest Bible School.
9. **C. I. Scofield**
   Editor of Scofield Reference Bible.
   Author of "Rightly Dividing the Word of Truth."
10. **W. H. Griffith Thomas**
    Professor of Mycliffe College, Toronto.
    Author of "Christianity is Christ."
11. **William L. Pettingill**
    Dean of the Philadelphia School of the Bible.
    Editor of "Serving-and-Waiting."
12. **John Roach Straton**
    Pastor of Calvary Baptist Church, New York City.
    Editor of "Eastern Methodist."
13. **L. W. Munhall**
    Author of "Breakers—Methodism Adrift."
14. **I. M. Haldeman**
    Pastor of the First Baptist Church, N. Y. City.
    Author of "Christ, Christianity and the Bible."
15. **Joseph Kyle**
    President of Xenia Theological Seminary, Xenia, Ohio.
16. **P. W. Philpot**
    Pastor of the Gospel Tabernacle, of Hamilton, Ontario.
17. **George McNeely**
    Pastor of the Elizabeth Avenue Baptist Church, Newark, N. J.
18. **Charles M. Alexander**
    President of the Pocket Testament League, and world famous musical director.

Digitized by the Internet Archive
in 2025

https://archive.org/details/godhathspoken0000na

D30
F98wo
1919

God Hath Spoken

(Hebrews 1: 1, 2)

Twenty-five Addresses delivered at the

Stenographically reported under the direction of a
Biblically trained expert

BIBLE CONFERENCE COMMITTEE
1723 SPRING GARDEN STREET
PHILADELPHIA

If there is sufficient demand for any of these addresses they will be printed in pamphlet form.

Copyright, 1919, by
Bible Conference Committee

CONTENTS

Introduction 7

Resolutions and Reports..... 11

"The Great Divide, or Christ and the Present Crisis." By Wm. B. Riley..... 27

"Intercessory Prayer for a World-wide Revival." By J. C. Massee..... 47

"The Word of God—the Foundation of the Fundamentals." By Joseph Kyle..... 65

"The Bible's Testimony to Its Own Inspiration." By James M. Gray..... 85

"The Witness of History to the Inspiration of the Word." By W. H. Griffith Thomas..... 99

"The Witness of Human Experience to the Inspiration of the Word." By P. W. Philpot..... 109

"God—His Personality, Character and Attributes." By A. B. Winchester..... 123

"God—His Relations to Man in Creation and Regeneration." By R. A. Torrey..... 141

"The Son of God—His Humanity." By Lewis Sperry Chafer 155

"The Son of God—His Deity." By A. B. Winchester. 173

"The Holy Spirit—His Person and Purpose." By James M. Gray..... 197

CONTENTS—Continued.

"Satan—His Person, Power and Purpose." By George E. Guille..... 211

"Sin—Its Nature, Extent and Effect." By Jos. Kyle.. 229

"Atonement by Blood." By W. H. Griffith Thomas.. 249

"Sanctification." By Lewis Sperry Chafer..... 263

"The Grace of God." By J. C. Massee..... 281

"God's Redemptive Plan." By George E. Guille.... 299

"The Church." By Wm. L. Pettingill..... 315

"Why I Preach the Second Coming of Christ." By I. M. Haldeman..... 329

"Prophecy—Why Study It?" By Wm. L. Pettingill. 345

"The Resurrection." By L. W. Munhall..... 361

"The Central Theme of Scripture Prophecy—the Return." By George McNeely..... 379

"Future Punishment." By R. A. Torrey..... 395

"The Secrets of Success in the Early Church." By John Roach Straton..... 405

"The Great Commission." By Wm. B. Riley..... 427

INTRODUCTION.

Two outstanding phenomena characterized the realm of spiritual thought at the time of the World Conference on Christian Fundamentals, which met in Philadelphia during the last week of May, 1919.

On the one hand, the Great Apostasy was spreading like a plague throughout Christendom. A famine was everywhere—"not a famine of bread, nor a thirst for water, but of hearing the words of Jehovah." Thousands of false teachers, many of them occupying high ecclesiastical positions, were bringing in damnable heresies, even denying the Lord that bought them, and bringing upon themselves swift destruction. And many were following their pernicious ways, by reason of whom the way of truth was evil spoken of. The Bible was wounded in the house of its friends. The great cardinal doctrines of Scripture were set at naught. The Virgin Birth of our Lord, His Sacrificial Death and Bodily Resurrection,—these and similar truths were rejected as archaic and effete. The Consensus of Scholarship, the Assured Results of Modern Research, New Light from Original Sources, the Findings of Science,—all these high-sounding phrases, and others like them, became popular slogans calculated to ensnare the simple, and to deceive if possible the very elect. People generally accepted the so-called Findings of Science at their face value, never suspecting that they were only the inventions of "false apostles, deceitful workers, transforming themselves into the apostles of Christ." To "the man whose

eyes are open," of course, all this was "no marvel; for Satan himself is transformed into an angel of light."

On the other hand, parallel with the deepening apostasy, and probably actually stimulated by it, there was a widespread revival—not a revival in the sense of great ingatherings resulting from evangelistic effort, but a revival of interest in, and hunger for, the Word of God. This hunger, I say, was probably stimulated by the apostasy; for what will increase hunger like a famine? The sheep of Christ began to look up to their Shepherd for food, even for "every word that proceedeth out of the mouth of God." Men and women began insistently to ask, "Hath God really spoken? And, if so, what hath He said? What saith the Scriptures?"

The great Bible Conference on the Return of Our Lord, held in Philadelphia in 1918, together with other smaller gatherings preceding and following it, had done much to bring about this revival of Bible study. And when the Conference of 1919 came around—this time a Conference on Christian Fundamentals—the attendance and interest were amazing. Think of six thousand persons attending a Bible Conference on the Atlantic Seaboard, representing forty-two of the forty-eight states of the Union, besides nearly or quite all the Canadian Provinces, as well as seven foreign countries in addition! And this, too, despite the fact that a large Conference at Baltimore immediately preceded the Philadelphia meeting, and arrangements had already been widely advertised to follow up the Philadelphia Conference with Conferences on Christian Fundamentals at various centers in the United States and Canada, all the way to the Pacific Coast.

The enemy had come in like a flood, and the Spirit of Jehovah had lifted up a standard against him.

The purpose of the present volume is to conserve, through the medium of the printed page, the results of the Philadelphia Conference. Those who attended the great meeting will want the opportunity here afforded to read and to preserve and pass on to others the addresses they heard from the platform. Those who could not attend will be glad of this means of bringing to them the messages brought to the Conference by men whose hearts God has touched and through whom it has pleased Him to bring edification and enlightenment to His church concerning the great fundamental doctrines of the faith "once for all delivered unto the saints." All will agree that the co-ordinated testimony here presented will be useful to the children of God in this time of declension when the thick darkness gives promise of the soon breaking of the dawn.

BIBLE CONFERENCE COMMITTEE.

REPORT OF COMMITTEE ON RESOLUTIONS*

Your committee on resolutions herewith submits the following report:

We regard it timely and altogether essential that this World Conference on Christian Fundamentals in Philadelphia should give expression to the faith for which it stands and we unite in declaring the following as our Doctrinal Statement:

I. We believe in the Scripture of the Old and New Testaments as verbally inspired of God, and inerrant in the original writings, and that they are of supreme and final authority in faith and life.

II. We believe in one God, eternally existing in three persons, Father, Son and Holy Spirit.

III. We believe that Jesus Christ was begotten by the Holy Spirit, and born of the Virgin Mary, and is true God and true man.

IV. We believe that man was created in the image of God, that he sinned and thereby incurred not only physical death but also that spiritual death which is separation from God; and that all human beings are born with a sinful nature, and, in the case of those who reach moral responsibility, become sinners in thought, word and deed.

V. We believe that the Lord Jesus Christ died for our sins according to the Scriptures as a representative and substitutionary sacrifice; and that all that believe in Him are justified on the ground of His shed blood.

VI. We believe in the resurrection of the crucified body of our Lord, in His ascension

*This document printed in pamphlet form. Send 5 cents for printing and postage.

into heaven, and in His present life there for us, as High Priest and Advocate.

VII. We believe in "that blessed hope," the personal, premillennial and imminent return of our Lord and Savior Jesus Christ.

VIII. We believe that all who receive by faith the Lord Jesus Christ are born again of the Holy Spirit and thereby become children of God.

IX. We believe in the bodily resurrection of the just and the unjust, the everlasting blessedness of the saved, and the everlasting, conscious punishment of the lost.

This declaration of faith we believe justifies both the program provided for the Conference and all the objectives included in the Conference plans.

We call earnest attention to the reports of committees that have been rendered to the Conference. These reports relate to the Correlation of Bible Schools, the Correlation of Colleges, Seminaries and Academies, the Correlation of Religious Magazines and Periodcals, the Correlation of Bible Conferences, the Correlation of Interdenominational Foreign Missionary Societies.

We believe that progress has been made by the Committee on Bible Schools which looks to a closer co-operation of these institutions, and a further development and standardization of their various curricula. We are confident that the Bible training schools of this country are to be the subjects of God's special favor and mediums for the defense of "the faith once delivered." While deploring the wave of skepticism that has wrecked many theological seminaries and so rendered them unfit places for the education of our ministry, we rejoice that in the Bible school God has again raised up a standard against the enemy.

We recommend to the young men and women of our land who wish training for religious work the Bible training schools of the country. We urge that they secure this

training in these Bible schools and in the remaining safe colleges and seminaries. We propose to catalog such Bible schools as we believe to be worthy of commendation and support, and we advise that the central committee at Philadelphia stand ready to furnish information to all young people who are giving consideration to the matter of education.

We also wish to call the attention of all consecrated men, to whom God has given large means, to the modern Bible training schools as a medium of defense against modernism. We heartily advise them to give such financial assistance to these schools as will make possible their largest work. We feel that these schools, if properly strengthened, will provide a faithful ministry to both the home and foreign fields, and will develop from that great body of laymen who remain untouched by modernism, fit representatives of the faith—men and women, who when commissioned to home or foreign field may be depended upon to stand for the great fundamentals of our Holy Word.

The report of the Committee on Correlation of Colleges, Seminaries and Academies brings painfully before us the fact that modernism has already captured very many of these schools. Godly parents, desiring to educate their children and recognizing the grave danger of sending them into a skeptical atmosphere that destroys all confidence in a personal God, all reliance in the Bible as a divine revelation, and which even discredits the binding authority of the moral law, will stand increasingly in need of counsel. We advise that the central committee make a list of such colleges, seminaries and academies as refuse to use text books or employ teachers that undermine faith in the Bible as the Word of God and in Jesus Christ as God manifest in the flesh, and that upon request furnish these to the young people seeking education or to parents seeking counsel.

We also take occasion to say that we are fully persuaded that men to whom God has given large means,

should make careful study both of the professorship and of the courses taught in those schools for which they propose any gifts. We believe that in loyalty to God they should make their gifts to such schools and such only as believe in the very authority of the Bible and the very deity of Christ and in our holy faith as voiced by the Book and represented by the Lord.

Concerning the report of the Committee on the Correlation of Religious Magazines and Periodicals, we call attention to the recent movement in some of the more prominent (so-called) evangelical denominations. This plan is to centralize all representative magazines and periodicals and thereby express themselves through a single but certainly controlled medium. We have every reason to believe that the motive back of this movement is not wholly that of economy and efficiency, both of which advantages we acknowledge, but that the carefully conceived and thoroughly planned intention is to make these denominational magazines and papers the medium of modernism.

We recommend, therefore, most heartily those men who, in utter loyalty to their own denominational standards and confessions of faith have refused to be incorporated, and who, in the interest of orthodoxy are willing, if need be, to endure great loss rather than betray their Lord.

Believing that the overwhelming majority of the laymen of America are still loyal to the authority of the Book, to the deity of Christ and to the old standards and confessions of faith, we most heartily commend to them every magazine and newspaper edited ably in the interest of Christ and His real cause. We believe that there ought to be a world-wide movement to give to such orthodox mediums a greatly increased subscription list, and all needful financial assistance.

In order to enhearten those faithful men who at present are fearing their independent action, we call attention to the experience of the Sunday School Times in coming

out openly and without apology for all the fundamentals of our faith. It lost hundreds of subscribers in so doing, but we gladly report that on the other side it gained thousands and has been in a more prosperous and independent position ever since it took open and determined stand on the matters that now divide evangelicals and moderns.

Concerning Correlation of Bible Conferences and plans for their future multiplication we call attention to the report of the committee made in this matter. It is our conviction that the plans therein outlined will prove both timely and effective, and make a needful contribution to the cause of our Christ in turning back the tide of skepticism that threatens all denominations and the entire land.

We recommend that the Committee on Correlation of Bible Conferences keep in touch with and co-operate with the multiplied conference centers already established, and that instead of attempting in any wise to centralize the movement, it seek to better establish these centers, extend the movement, and so correlate the conferences themselves as to effect at once an economy and increased efficiency.

We note with interest the determined endeavor to force the various evangelical denominations into a *federation* in which the "fundamentals of the faith" will play little or no conspicuous part. We believe that the accomplishment of such a religious corporation, at the cost of truth, would provide a flashing spectacle of apparent church success to be speedily succeeded by the most colossal failure that has characterized Christianity since the dark days when an ecclesiastical corporation (the Roman Catholic Church) controlled the religious thinking of the world. We voice our determined protest, and as members of the various evangelical denominations hereby declare our utter unwillingness to enter into any such federation movement. In the event of its formal adoption by our respective denominations, it is our fixed determination to find for ourselves a *new fellowship,* one in which the Bible will be authoritative, the deity of Christ undisputed and "the faith

once for all delivered" the basis of our confession and of our conduct.

We also wish to call attention to those branches of church work known as Y. M. C. and Y. W. C. Associations. Without exception we have befriended these institutions, served them at every point possible in our power, and believed them to be representatives of the churches that brought them into being. We still maintain the same attitude and contend for the same definition of their origin and functions. We think, therefore, that the Y. M. C. A. is suffering today from the very same afflictions that are befalling the evangelical denominations that brought it into being, namely, from *modernism.* The deleterious effects of this denial of the faith are felt most keenly in certain of its training schools where skeptical professors are appointed to places of power, and orthodox men are uniformly refused an audience.

We call attention to the fact that, in addition to this aggravated condition, the Y. M. C. A.'s, and Y. W. C. A.'s connected with the universities of the country, yielding to the spirit of worldliness which has always characterized the state, are adopting a kindred program, and that orthodoxy is decreasingly permitted a voice in their halls and modernism is increasingly invited to exploit its infidelity in the presence of young people who, while at college, are trying to develop Christian character. As taxpayers and as representatives of evangelical denominations and churches, we demand that the state universities and Christian associations, belonging as they do in the first instance to the entire people, and in the second instance the evangelical churches, shall cease from this partiality to skepticism and thereby escape the revolution that is sure to come if the custom of recent years is continued.

Concerning the Y. W. C. A. we express our entire sympathy with the orthodox branch in the Board of Administration. These Godly women have attempted by every honorable means at their command to keep the association itself evangelical and retain the evangelical

church membership test, as expressed in the *"Modified Portland Basis." They refuse to submit to the Los Angeles amendment which proposes to take away from the evangelical churches the institution to which they gave birth and, by great sacrifices of time and money, have brought to its present proportions, and to turn the same over to a membership which shall make no distinction between Jew and Gentile, Christian Science—so-called—and the true follower of Christ, regenerate and unregenerate. We would advise them to refuse continued alliance with an institution that thus repudiates its past and starts on a course which is sure to dishonor Christ and grieviously injure His true churches.

We herewith pledge our hearty co-operation and all possible support to such schools, missionary societies, papers and associations as shall stand intelligently and steadfastly for the authority of the Bible, the deity of Christ, and the great fundamentals of our holy faith as above declared. Respectfully submitted,

W. H. Griffith Thomas, D.D.,
Chairman Resolutions Committee.

Wm. B. Riley, D.D.	L. W. Munhall, D.D.
James M. Gray, D.D.	Charles L. Huston.
Charles A. Blanchard.	J. R. Schaffer.
Charles G. Trumbull.	Orson R. Palmer.
Wm. L. Pettingill.	J. Davis Adams, *Secretary.*

*The Modified Portland Basis.

As these organizations bear the name of Christian, and are engaged directly in the Savior's service, it is clearly their duty to maintain the control and management of all their affairs in the hands of those who profess to love, who publicly avow their faith in, Jesus the Redeemer as divine, and who testify their faith by becoming members of evangelical churches.

I subscribe the above principles, and also the following six fundamental Bible truths which constitute the evangelical church basis: The deity of Jesus, the efficacy of the death of Christ as an atonement for sin, the necessity for the regeneration of the sinner, the actual resurrection of the body of Jesus, the deity of the Holy Spirit, the inspiration of the Scriptures, generally expressed in the formula "We maintain the Holy Scriptures to be the only infallible rule of faith and practice."

REPORT OF THE COMMITTEE ON CORRELATION OF BIBLE SCHOOLS

Dr. Gray's report was unofficial and informal, dating back to a conference on Evangelism and Vital Christianity After the War, which was held at the Moody Bible Institute of Chicago during Founder's week, February 3-7 of the current year.

One day of that conference was known as Bible Institute Day, when addresses were made by representatives of different Bible schools of the United States and Canada, looking towards closer co-operation among them for better and more aggressive work in the cause of evangelical truth.

On the following day a kind of spontaneous gathering of these representatives was held in the Faculty room of the Institute, when there were present Messrs. McNicol, of Toronto; Ellis, of Vancouver; Riley, of Minneapolis; Wollam, of Cleveland; Pettingill, of Philadelphia; Davis, of Binghamton, and Dr. Gray.

At this meeting the last named was requested to appoint two committees, one to draft a declaration of faith to which all the Bible institutes, schools or colleges in the United States and Canada might subscribe; and another to prepare a suggestive educational standard to which they might attain, and including a recommendation of credits among them for students passing from one institution to another.

These committees were appointed, and have begun work; but neither was prepared to do more than report progress.

To quote Dr. Gray's words at this point:

> "It seems obviously premature, therefore, to take any further action at this time. Matters of such grave moment not only demand time for their consideration, but call for a meeting of regularly appointed delegates from all the institutions interested or which are likely to become so. The Moody Bible Institute would feel

honored to entertain such delegates at any time, when the results of these two committees might be set before them as matters for prayerful discussion and for such determination, adoption, alteration or rejection as might seem good to the Holy Spirit and to them.

"I therefore propose for your endorsement that the chairman of the two committees be requested by the conference to call such a meeting of delegates at the Moody Bible Institute, at as early a date as may be found practicable after they are ready to report."

REPORT OF COMMITTEE ON CORRELATION OF COLLEGES, SEMINARIES AND ACADEMIES

Resolved, That in this day, when infidelity, atheism, anti-Christianity are making such inroads on the higher and professional education of our time, it is the duty of all Christian preachers and parents and young people to know definitely what the teaching of the schools in which they are interested is. Unfortunately, most schools of these classes profess to be Christian, but they teach doctrines respecting the Word of God, the person and work of Christ and the origin of the human race which are contrary to the teaching of the Bible and destructive to Christian faith and morals.

Resolved, That Christian people should positively refuse to support with money or send their children to institutions which teach the anti-Christian, atheistic and irrational doctrines to which reference is made above.

Resolved, That it is the duty of Christian pastors and teachers to publicly protest against the teaching of men and secular or Christian institutions which deny the inspiration of the Bible, the truth of the miracles which it records, the account of the creation of man, the virgin

birth and the redemptive work of our Lord Jesus Christ.

Resolved, That it is the duty of Christian people not only to have no fellowship with the infidel, atheistic education above indicated, but to seek out institutions which endeavor to be faithful to the Word of God and the person, teaching and works of our Lord Jesus Christ. Institutions of this kind should be liberally supported by those who care for the Kingdom of our Lord, both in money and men.

And finally Resolved, That in our colleges, especially, the teaching that man has descended or ascended from brute beast is not only unsupported by any unquestioned facts and therefore totally unscientific, but is a distinct denial of the Bible account of the creation of man, the beginning of sin, the plan of salvation and the extension and triumph of the Christian religion in this world.

Respectfully submitted,

CHARLES A. BLANCHARD,
Chairman.

REPORT OF COMMMITTEE ON CORRELATION OF RELIGIOUS MAGAZINES AND PERIODICALS

It is the purpose of this Committee to bring as many religious periodicals as possible into a hearty and intelligent co-operation with the World Conference (Movement) on Christian Fundamentals:

By sending their own representatives to the conferences.

By letting their readers know fully about the Conference on Christian Fundamentals and the world-encircling movement that it represents.

By reporting the conferences as they occur.

By publishing sound articles on the fundamentals of the Christian faith, as often as feasible, thus rendering a great service in these days when such fundamentals are befogged or ignored or denied in so many quarters.

By discriminating in all religious matter published, and sifting out the false and misleading, or such articles as tend to minimize or set aside the Christian fundamentals.

By keeping this World Fundamentals Conference movement before their readers all the year round, giving publicity to the various conferences as they continue to occur, and creating favorable public sentiment toward the great purpose of the movement.

Pending the establishment of a Fundamentals Conference headquarters, from which headquarters such material as the following may be sent out, the Committee recommends that it supply the religious press of North America with official information on the Fundamentals Conference movement, with syndicate articles for publication, with lists of sound books worthy of recommendation to the readers. When an official headquarters for the Fundamentals Conference movement is established, it is recommended that a Bulletin of Information be issued, from time to time, to the religious press, this Bulletin not to be itself a religious journal for the public, but only intended to carry information to the press.

The Committee recognizes the evident intention of the radical or modern element in religious leadership to secure control of, or establish, religious journals that shall be the medium for the expression of the modernists' position, and it earnestly seeks to meet this in the ways above suggested.

The Committee will urge the religious press to make prominent the supreme place and need of intercessory prayer for a world-wide revival, and to keep in touch with the Great Commission Prayer League of Chicago to this end, and to publish blanks for the enrollment of readers in such intercession.

Respectfully submitted,

CHARLES G. TRUMBULL,
Chairman.

REPORT OF COMMITTEE ON CORRELATION OF BIBLE CONFERENCES

Your Committee on Correlation of Bible Conferences begs leave to submit the following report:

We believe that this World Conference in Philadelphia gives positive expression to one of the greatest movements of modern times, a movement that is indisputably from God.

Thoughtful observers must also be profoundly impressed with the timeliness of the conference conception. Just when modernism was lifting its head in Germany, God moved upon certain of His servants in England and America to originate a method of Bible study that was destined to prove not only an antidote to the poison of modernism, but a medium of sanctification of saints and salvation of sinners.

We feel, however, that in the interests of economy and efficiency, the time has come to more perfectly systematize this Bible study movement. We are persuaded that these assemblies can be so arranged in complete and adaptable circuits as that a company of speakers given such a circuit could cover within a month from ten to twenty centers without the loss of time on the part of any speaker and with the least possible expenditure in travel and entertainment.

To organize after this manner would not only reach large centers of America made up of fifty or seventy-five of our cities that would exceed 100,000 population, but it would also enable us to put strong programs into lesser centers.

We recognize and rejoice in the work that has already been accomplished by the established Bible conferences. We feel, however, that great hitherto untouched fields may now, under God, be reached by this conference correlation plan.

By means of the Bible conferences we can enormously aid all those people who are making a fight for evangelical

religion in their varied denominations and kindred organizations.

Your Committee on Conferences, in submitting this report, does not count itself to have reached absolute conclusions on all points involved, but sets this before you by way of suggestion and declares itself ready to receive counsel and more than willing to employ all possible hints of improvement.

Respectfully submitted,
WM. B. RILEY,
Chairman.

REPORT OF COMMITTEE ON CORRELATION OF INTERDENOMINATIONAL FOREIGN MISSIONARY SOCIETIES

Inasmuch as the representatives of the Association of Interdenominational Foreign Missions (The China Inland Mission, The Central American Mission, The South Africa General Mission, The Inland South America Missionary Union, the Woman's Missionary Union, the Sudan Interior Mission and the Africa Inland Mission) were asked by this Conference to present a report of what they had been able to accomplish in the way of correlation for counsel, prayer, and co-operation on missionary problems, we desire to commend their fidelity to the fundamentals of our faith, as shown by their doctrinal statement, and rejoice in the blessing of God which has rested upon them, and upon all other societies interdenominational and denominational which have been loyal to God and His Word.

In view of the return of our Lord, and that vast sections of the world are as yet totally unreached by the Gospel we express our conviction that the carrying out of our Lord's commission to preach the Gospel to every creature is a question of supreme importance at this time.

We, therefore, recommend to the friends of this conference movement that we give ourselves anew to the min-

istry of intercession, realizing that He who gave His Son for our redemption, and the Holy Spirit for our guidance and enablement, is alone the real source of all our past blessings and our future hope. In doing this we humbly confess the selfishness of our own hearts and the indifference of the church at large to the needs of perishing millions, and ask God to so revive the church by the quickening of the Holy Spirit, as to lead us to a new vision of the world's need of Christ and to a keener individual sense of responsibility for its condition. If this is brought to pass we may in faith ask for an army of consecrated, Bible-taught, Spirit-filled young men and women to be sent forth into the harvest fields, thanking God for the Bible schools which are helping to supply the need.

While we believe a large number of the missionary workers now on the various fields, sent forth by denominational and interdenominational boards, are loyal to God and true to the fundamentals of our faith, and that they are disturbed as we are by the modernism and skepticism of our day (and to them we pledge our continued prayer and interest), we view with sorrow and alarm the tendency of mission boards to place on their staffs and to send forth to the field, workers who deny the inspiration and authority of the Word of God. To thus send forth men unsound in the faith, those who mutilate, distort or discredit the Scriptures, can only result in tearing down that which has already been established, and eventually prove to be a great hindrance to future workers who sorely need additional help.

We would, therefore, express as a solemn conviction of our duty to God and our fellow men that where foreign mission boards are knowingly sending forth unregenerate men or those unsound in the faith or are giving their time and money to social, industrial or educational work to the exclusion of the preaching of the Word of God in the power of the Holy Spirit, our moral and financial support

should be withdrawn from them and that our efforts for evangelization be centered on such missionary societies or agencies as are known to be fundamentally safe.

Respectfully submitted,

ORSON R. PALMER,
Chairman.

CALL TO PRAYER

Recognizing that sound doctrine always issues in good works, and that "faith without works is dead" (Jas. 2:26), and

Recognizing that the highest form of work in which the child of God can engage is the work of prayer, or asking God to accomplish that work which only He can do,

This World Conference on Christian Fundamentals calls upon all believers everywhere to dedicate their lives to that form of Christian service which, more than all else, will prove to the world that this fellowship of believers in the fundamentals is *practical:* namely, *intercessory prayer for world-wide revival.*

The supreme challenge to the church of Christ, in this after-war day of so-called "reconstruction," is to prayer. Therefore this World Conference makes intercessory prayer for world-wide revival a dominant theme and ministry of this movement.

It calls upon all believers everywhere to plead with God for the awakening of the body of Christ into that place of power and prevailing intercession to which the Head of the body, our Lord Himself, is giving His entire time and ministry during this age (Heb. 7:25).

It calls upon all believers everywhere to plead with God for the evangelizing of the lost, that there may be a mighty harvest of saved souls in these days of white-field opportunity which shall speedily complete the body of Christ and bring back the King.

It calls upon all believers everywhere to plead with God that Israel may be faithfully evangelized, that the

church of Christ may be instructed in God's program for Israel and in the vital connection of that program with the evangelization of the world prior to the establishment of Christ's millennial kingdom.

And this Conference asks all interested believers to do all in their power to keep intercessory prayer for world-wide revival prominent in the program and ministry of every Bible conference, wherever held, which they may be able to influence to this end.

Respectfully submitted,

J. D. ADAMS,

Executive Secretary.

THE GREAT DIVIDE, OR CHRIST AND THE PRESENT CRISIS

WILLIAM B. RILEY, D.D.

Pastor First Baptist Church of Minneapolis, Minn., President of the Northwest Bible and Missionary Training School, Bible Teacher and Author.

The importance of this occasion exceeds the understanding of its originators. The future will look back to the World Conference on Christian Fundamentals, held in Philadelphia, May 25, to June 1, 1919, as an event of more historical moment than the nailing up, at Wittenberg, of Martin Luther's ninety-five theses. The hour has struck for the rise of a new Protestantism. Martin Luther raised his voice against corruption in Romish conduct, but shortly discovered that doctrine and deed were so related that he must correct the former in order to secure righteousness in the latter. When, a hundred years ago and more, a "devitalized deism" worked its way through the world's schools, and finally threatened the very life of the church, changing bishops and elders into unbelievers little better than atheists, God raised up his own men, and by the wisdom and eloquence of a Wesley, a Whitfield, and an Edwards, He rolled back that evil tide. But now the very denominations, blessed by that Reformation, are rapidly coming under the leadership of a new infidelity, known as "Modernism," the whole attitude of which is inimical both to the church and the Christ of God.

In far Western Canada, on the comb of the Rocky Mountain watershed, near Stephen, the Canadian Pacific

Helpful books by the above author listed on pages 446-449.

Railroad passes over the crest of the mountain. Near the tracks, as one travels West, he reads these letters, "The Great Divide," in an arch, erected across a mountain stream. At that very point the waters of that stream separate. They have struck a stone and the one stream instantly becomes two; one of them takes its way to the East; the other, with greater velocity, rushes toward the Pacific, and the waters that were one will never meet again. It is a parable of what is taking place in churchianity. The issue of the hour is *Christ!* It is a question far more fundamental than that of crustacean church forms; it is a question far more fundamental than formulated creeds; it is a question far more fundamental than ecclesiastical polity; it is a question far more fundamental than even the scientific certainty of the Old Testament or the certain veracity of the New! It is this question, **"Is Christ the Son of God or no?"** But that question involves every feature of the Christian faith, and for men to separate over the "Rock-Christ," is to part so widely that their after meeting becomes impossible. He is indeed a rock of offense, and the more study we give to the Christ of Moderns, the more profoundly are we impressed with the fact that "their rock is not as our rock," the Moderns themselves being the judges.

The skeptical sons of believing fathers are giving new meaning to the words of the Lord: "I am come to set a man at variance against his father." Faith is dearer than flesh, and the fellowships of the future will not so much follow the lines of denominationalism as they will express the division over Christ. The great Guizot once said, "As for me, I am a Christian; I know what my symbol is." Let them who refuse it "form a deistical church!"

The time has come for a kindred challenge. Moderns, believing that "fellowship in social service" should be disturbed by "no declaration of fundamentals," move to the accomplishment of a "Confederacy." Let them form it! That will leave the men who believe in "the faith once for all delivered" in a new fellowship as delightful as desirable. Christ once said, "He that is not with Me, is against me; and he that gathereth not with me, scattereth abroad." If that be so, compromise is impossible!

The great questions over which we have divided in opinion must determine our future and final fellowship. As, for instance, Christ and the Question of Deity; Christ and the Question of Authority; Christ and the Question of Redemption.

I. **Christ and the Question of Deity.**

This is not a new point of division! Two thousand years ago Jesus forced that conflict: "Whom do men say that I, the Son of man, am?" The answers revealed inharmony of opinion, and the same still prevails. Evangelicals believe He was the Child of Prophecy; Moderns deny it! Evangelicals believe He was the Incarnation of Deity; Moderns deny that! Evangelicals insist that He was the expiation of sin; Moderns scoff the notion, and call such teaching "the Gospel of the shambles." With whom does the truth lie?

WAS HE THE CHILD OF PROPHECY?

Let a Modern answer. Reginald Campbell is easily the most marked Modern among pastors, and his opinions have been generally applauded by liberals on both sides of the sea. He writes: "No Old Testament passage whatever is directly or indirectly a prophecy of the virgin birth

of Jesus," and he declares: "Furthermore, the noble fifty-third of Isaiah, for example, and all similar passages about the prophetic conception of the suffering of the servant of God have, literally understood, nothing whatever to do with Jesus."

A Liberal, recently putting forth another volume, employed the pages in the back of the book for advertising desirable literature, and quotes approvingly from the St. Paul Dispatch—(that oracle in theology)—this compliment to Dr. Campbell's volume: "A fine contribution to the better thought of our times, and written in the spirit of the Master." To a Conservative, such declarations are nothing short of open infidelty! We cannot doubt the significance of that Scripture which prophesied the place of Jesus' birth—"In Bethlehem of Judea." No more can we doubt the manner of His beginning—"Behold, a virgin shall be with child, and shall bring forth a son," nor is there any possible reason for denying the significance of His name—"Jesus," a pledge of His power and purpose to save. To make Isaiah's grand declaration, "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever" refer to any other than the Man of Nazareth—the Messiah of the ages, is to make it meaningless, and convert it into prophetic camouflage. The very church that Reginald Campbell served in London became a world-famed center of Christian faith and fruits when sound

interpretations of prophecy characterized its pulpit; and its decline, in both, dated from the day when these long accepted and even demonstrated truths began to be denied. If it were the life of a local church only, involved in the question, "Was He the child of the prophecy or no?" our concern need not be so deep and so strong; but when, as is perfectly clear, the life of all churches is at stake, and Christianity itself is in the balance, then men who regard Christianity as the world's one and only worthy religion, must contend earnestly for "the faith once delivered," or forever accept the indictment of moral cowardice.

But this is not the final question; it must be followed by a further, and even more fundamental one—

WAS HE THE INCARNATION OF DEITY?

Moderns say "No!" He was "a man," a "marvelous man," a "matchless man," the "noblest man that ever walked among his fellows," but "only a man." So far from admitting His virgin birth, they make Him the product of evolution. One writer pleads that the church use the evolutionary hypothesis, completing it "by the inclusion of Jesus," and he is regarded as even a conservative among Moderns. Dr. Augustus H. Strong, the most noted of living Seminary ex-Presidents, does no injustice whatever to the average theological seminary professor, who boasts himself an "advanced thinker," when he says: "Ask him if he believes in the pre-existence, virgin birth, miracles, atonement, death, physical resurrection, omnipresence and omnipotence of Christ, and he denies your right to request of him any statement of his beliefs." Ah, but when he comes to write books, he universally volunteers that statement; and while his language is obscure, and the meaning often evasive, the one thing he does mean to do, is to

deny that Christ was the incarnation of deity in "any such way as to separate him from the rest of mankind," and he has no hesitancy in affirming that "the virgin birth cannot be considered a cardinal doctrine in the Christian faith."

How can believers be at peace with such proclaimers of infidelity? If we dared to consent with them, we would charge Him with being the deceiver of the centuries, for He said, "I came forth from God"; with being the egotist of the ages, for He said, "I and my Father are one"; the greatest faker that ever created a false faith, for He dared, even in the presence of death, to say, "I am the resurrection and the life; he that believeth on me, though he were dead, yet shall he live again." It is little wonder that men starting with such skeptical premises conclude with an open infidelity. Strauss so commenced, but when his unfaith was finished, it left him condemning Christianity as an utter delusion, denouncing Christ as "a deceiver," denying the personality of God, and scoffing the immortality of the soul. We grow tired of having men purloin from God's art gallery that matchless picture of His own Son, framed in the history of the ages, while seeking to stealthily slip into its place a daubing of their own, which they have dared to name "Jesus." Thieving visitors in the Louvre have sometimes robbed the public of inimitable paintings; but these vandals in religion strive to snatch from the world its one and only priceless treasure. Men, who truly think, know that the conception of Jesus without His corresponding history would have been as impossible to the minds of the disciples and apostles as would have been the creation of His person and character by their words; and men who truly think will easily admit that evolution could

never account for Him, since moral and spiritual perfection cannot evolve from corrupt human nature. His account of Himself is the simplest and sanest expression. He came "from the Father!" He came from "above!" As John, in his epistle, says of Jesus Christ, "This is the true God and eternal life!"

But the end of the controversy is not yet.

WAS HE THE EXPIATION FOR SIN?

This raises the question, "What is Sin?" and "What is expiation?" One Modern theologian so defines sin as to give delight to the heart of Mary Baker Eddy, and special point to Talleyrand's remark: "Speech was given to man to disguise his thoughts." The definition is this: "Evil is negative, not a positive term. It denotes the absence rather than the presence of something. It is the perceived privation of good, a shadow, where the light ought to be. * * * The devil is a vacuum." Compare that if you please with the evangelical position—"the devil is our adversary;" "sin is the transgression of God's law." From the Modern's standpoint there is nothing to expiate; from the standpoint of the Conservative, there is something that must be expiated or the stained soul must meet that something in the final judgment. From the Conservative standpoint, He, Christ, is "the propitiation for our sins" and the method of atonement is that of shedding His own blood. At the institution of the Lord's Supper, He said, as He passed the cup: "This is my blood, which is shed for many for the remission of sins." According to the Modern, that phrase is little short of silly; and that method of sin-cleansing is "unscientific" if not senseless. One almost feels like a blasphemer to quote it, and yet in "A Guide to the Study of the Christian Religion," put forth

by the Chicago University Divinity School, Dr. G. B. Smith, the editor says: "To insist dogmatically, as an a priori principle, that 'without the shedding of blood there is no remission of sin' is both foolish and futile in an age which has abandoned the conception of bloody sacrifice."

It is little wonder that men who go such removes from revealed truth should finally reach the point where the whole significance of Christ's sacrificial death becomes meaningless, and the Master's very name is easily omitted from all their declarations of faith. In fact, Robertson Nicoll states that Dr. Colenso, in 1866, published a hymn book that did not contain the name of Jesus or Christ, and when challenged upon the subject, the Bishop replied that the omission was "probably quite unintentional." When men reach the position where Christ takes no considerable place in their thought, and makes no demand upon their souls, it is a serious question whether they should be permitted longer to employ the term "Christian" in either characterizing their fellowship or their faith.

But again our Rock divides the stream of modern church life, and this time the point is—

II. **Christ and the Question of Authority.**

The majority of the evangelical denominations have repeatedly declared in favor of the full inspiration of the Bible and the divine authorship of the same; and while they have looked upon the Third Person of the Godhead—the Holy Spirit—as the author of Revelation, they have also regarded this Third Person as the Voice of the Second, since without Christ "was not anything made that was made," and since it is said of the Spirit, "He shall not speak of himself, he shall take of the things of Christ, and show them unto you."

WERE THE SCRIPTURES, THEN, FROM THE MIND OF THE SPIRIT?

Not according to Moderns! A notable American pastor has made the most remarkable statement concerning the authorship of the Book that has ever found place in print. Rosseau, Voltaire, Paine and Ingersoll would, if they were yet alive, listen with admiration to his remark, and wonder at the daring of its infidelity. This pastor says of the Book, "It came up out of the human heart." That remark beautifully paves the way for his later declaration, "The Bible is not infallible in its words, for no translation is faultless. It is not infallible in its language, for though the style is good, it is not perfect. It is not infallible in its facts, for an historian occasionally slips. It is not infallible in its theories, for its theories of the physical universe are mistaken. It is not infallible in its arguments, for some of its arguments are weak. It is not infallible in its moral sanctions, for the Hebrews undoubtedly sometimes confounded their own impulses with the voice of God. It is not infallible in the expectations of even its greatest men, for all the apostles expected Jesus to return within their own lifetime." His declarations in this volume have been widely approved by Moderns.

How extensively this American has traveled in Germany we do not know, but certain it is that this view of the Bible would be a delight to Rudolph Schmid, who, under the title "The Scientific Creed of the Theologian," scouts alike the historical, the scientific, and even the moral accuracy of much to be found within what has been supposed to be the "Word of God." It all finally comes to the blatant statement of another pastor to whom we formerly referred: "I question whether we should ever have heard

of the Old Testament if it had not been for Jesus; and the New is only a statement of what some good men thought about Jesus and His Gospel at the beginning of Christian history."

It is easy to see the Great Divide at this point; and the idea of accomplishing a federation between men representing this infidelity and those contending for the orthodox position—"the Bible, the Word of God"—would indicate that Federationists have concluded that no such thing as conviction remains; and that "the faith of our fathers" is not only dead, but long since buried out of the sight of twentieth century scientists.

I had thought to raise a second question, namely this—

WERE THE MEN WHO WROTE THE BIBLE INFALLIBLY INSPIRED?

It hardly seems worth while. In discussing the first, "Were the Scriptures from the mind of the Spirit?" we have been forced to a consideration of the second; in fact, they are one and the same. If "holy men of old" did not speak "as they were borne along by the Holy Ghost," then the claim of "infallibility," or even of "inspiration," is baseless. But the Book is not so easily disposed of. Its standing in history, for two thousand to thirty-five hundred years, has to be reckoned with; its influence in the world cannot be forgotten because somebody has attempted its discrediting. The grandeur of its content must be accounted for; the magnificence of its moral maxims must be explained; its ability to luminate the paths of the world's most intellectual, and even to bring brightness to dark continents—these things must be taken into account.

Facts are stubborn forces, and the influence of the Bible is one of the most potential facts of all history.

Either it is an inspired volume, or it is the rock on which the whole theory of evolution—Modernism itself, makes shipwreck. The man Moses is not matched by the Modern; the Penteteuch outshines all twentieth century deliverances; the Proverbs still hold the wisdom and the wit of the ages; the Psalms still provide the inspiration of all soulful song. The indictments lodged against the Bible yesterday are all dead issues today; all claims of scientific inaccuracies remain without demonstration; and the greatest men who have studied this Book most stand absolutely ready to unite their voices in the chorus:

"Almighty Lord, the sun shall fail,
The moon forget her nightly tale,
The deepest silence hush on high,
The radiant chorus of the sky.

But, fixed for everlasting years,
Unmoved amid the wreck of spheres,
Thy Word shall shine in cloudless day,
When heaven and earth have passed away."

The sanest explanation that has ever been made of the deep, lasting, wholesome influence of this volume finds explanation in the sentence "All Scripture is God-breathed."

The truth is this: *that Christ Himself was nothing more than the Word incarnate.* John long since voiced that thought "In the beginning was the Word, and the Word was with God, and the Word was God." Twenty-five years ago a thoughtful Chicago preacher, addressing his brethren in the ministry, said to them: "You are attacking the Old Testament now; ten years hence you will dare to attack the New, and before a quarter of a century has passed, you will undertake to discredit the Christ Himself." His prophecy has found an absolute fulfillment! And yet the fact is, when they spoke against the Old Testa-

ment they were discrediting the Christ; when they spoke against the New Testament they were discrediting the Christ—Christ is the Word! Of the Book, the Psalmist said: "Thy Word is a lamp unto my feet and a light unto my path." Of Christ, the Word, it is written, "there is a Light that lighteth every man that cometh into the world." Horatius Bonar must have been dwelling upon that thought when he wrote:

"I heard the voice of Jesus say,
'I am this dark world's light;
Look unto me, thy morn shall rise,
And all thy day be bright.'
I looked to Jesus, and I found
In Him my Star, my Sun;
So in that Light of Life I'll Walk
Till traveling days are done."

And yet at another point this "Great Divide" is equally apparent, namely—

III. **Christ and the Question of Redemption.**

Opposing schools are attempting to interpret Christ's mission to the world. Those who make the plain teaching of the Bible the rule of all faith and practice look upon this age as the "Church period," a period in which the Holy Spirit is the Administrator of God's earth plans; and they recognize in a true church a "called out" company, who have found in Christ what Noah and his household found in the ark, the only place of safety from judgment.

They also see in the church God's appointed institution for this dispensation; and clearly read from the sacred Scriptures God's intention to follow it with another, namely, the righteous dispensation of "the kingdom."

To introduce this kingdom age Christ will return in person, build again "the throne of David," and sway the

sceptre of sovereignty "from sea to sea, and from the rivers to the ends of the earth." For one thousand years He will be the world's one and only KING. Universal peace will be the world's portion; universal prosperity the lot of the people. That age will end in the final judgment, and usher in eternity.

On the contrary, Moderns, who still claim to be Christians, teach that the kingdom of God is now in existence, and has been from the beginning of the world. Its manifestation was made the more clear by the appearance of Jesus. The renewing process is to be a slow growth resulting from the preaching of the Gospel, which they would like to limit to the sermon on the mount, and which will finally practically Christianize the world. This age, when it waxes more moral, will be worthy the name of "Millennium;" and at the termination of it there will be the judgment of all men, both bad and good, and the introduction of eternity.

Here, as in the previous point of discussion, the whole question turns on the method of Scripture interpretation. The school to which prophets and apostles, the Lord Jesus Christ, and the early church fathers (with the exception of Origen) all belonged, was confessedly premillennial. This is practically admitted by the Modern himself. He admits that "the ancient Hebrew prophets announced the advent of a terrible day of Jehovah when the old order of things would suddenly pass away." Later prophets foretold a day of restoration for the exiles when all nature would be miraculously changed and an ideal kingdom of David established. The seers of subsequent times portrayed the coming of a truly heavenly rule of God when the faithful

would participate in millennial blessings. Early Christians expected soon to behold Christ returning upon the clouds even as they had seen him in their visions, literally ascending into heaven. * * *" "Any attempt to evade these literalistic features of biblical (teaching) imagery is futile." And this Modern finds himself unable to imagine "Mark's feelings had he been told, in certain modern fashion, that his prediction of Christ's return was to be fulfilled in the Lutheran Reformation, in the French Revolution, in the Wesleyan Revival, in the emancipation of the slaves, in the spread of foreign missions, in the democratization of Russia, or in the outcome of the present world-war?" He even goes so far as to say "Premillennialists are thoroughly justified in their protest against those opponents who allegorize or spiritualize pertinent biblical passages, thus retaining Scriptural phrases while utterly perverting their original significance."

It is time that we gave to the world biblical definitions. It is time that we let the people who make up the churches know the answers to such pertinent questions as these, for instance: What was Christ's purpose in the church? Why Christ's promise of a kingdom? What is the necessity of Christ's personal return?

What was Christ's purpose in the Church?

There is no debate as to the meaning of the word "ecclesia." By common consent, it means a "called out" company. Manifestly that would be a strange word to employ if God expected His church to finally become coextensive with the world itself. On the contrary, if it was appointed, and is being employed as a witness-bearing company, then again we have an argument for verbal inspira-

tion, and the word chosen, "ecclesia," conveys an exact idea. Wherever the idea has obtained that the church was to become coextensive with the world, the very attempt to make it such has corrupted the church itself. It accounted for the conduct of Augustine and for the putridity of the Papacy. "Modernism" is at this very moment demoralizing the church of God by the same conception. It would take the unregenerate world into the church. Think of the President of a great denomination daring to say, "My ideal church would be so big and broad, so true and tolerant, so virile and varied, so strong and secure in the hearts of the people, that no one would think of having more than one such institution to serve any given community or neighborhood, even though such district might embrace five or ten thousand souls. You would find within its fellowship Jew and Gentile, Protestant and Catholic, Trinitarian and Unitarian, ritualist and evangelist. Even the reverent agnostic would not be barred out of such a church if I were its doorkeeper, and I have seen some so-called atheists who wouldn't hurt such a spiritual fellowship."

The Federation movement that is seeking to capture denominational conventions now in session, is a direct product of this modern definition of "the church." Men who know their Book will not be caught by its fallacious arguments. The confederacies of the past have commonly resulted in a fresh crucifixion of the Christ and a final corruption of His church.

If any attention whatever is to be paid to that best of teachers—experience—instructed disciples would no more join this apparently successful but deceptious movement, than John would have united hands with the company of

Judas who in one breath proclaimed Christ as "Master" and plotted His murder. That God's men are forever to remain broken into factions or denominations by comparatively unimportant differences, can hardly be the Divine mind; but for them to unite by the practical abolition of all "fundamentals of the faith" is theological bolshevism, and it is to accomplish an apparent success by laying the foundations for the most colossal failure that ever cursed the cause of righteousness. The very purpose of the church in the world at this moment is that of witnessing to the truth—to the truth of His virgin birth; to the truth of His miraculous power, to the truth of His atoning death, to the truth of His certain resurrection, to the truth of His present intercession, and to the truth of His final revelation as coming Lord and King.

That being clearly seen, it is not a far cry to the answer of our second question.

WHY THE PROMISE OF HIS COMING KINGDOM?

Of the church it is said, "The gates of hell shall not prevail against it." Of the kingdom it is asserted, "It shall be over all the earth." "It shall be in righteousness." Its Ruler shall be "the Prince of Peace." Its prosperity shall exceed all Utopian dreams; its full and final establishment shall justify the Father's plans, the Son's sacrifice, and the Spirit's prophecies. "The mere passage of time" may have rendered large portions of the "biblical imagery untenable for Moderns," but it has not detracted one whit from the true believer's confidence in "the sure word of prophecy." He looks for a kingdom, and prays in the exact speech put into his lips by his Lord, "Thy kingdom come;" and tells the whole world the meaning of his prayer by a divine

definition, "Thy will be done on earth as it is done in heaven."

A writer makes what he thinks an unanswerable argument from the fact that of the two hundred and thirty-six members of the faculties of theological seminaries, representing twenty-seven leading institutions, and eight denominations, there are only eight premillennialists, and he concludes that that is positive proof either that the premillennial position is wrong, or that these professional scholars know less about the Bible teaching than other men. It may not have occurred to this professor to reflect upon the circumstance that of all the Bible teachers in the "Bible Schools of America," many of them men of most marked scholarship, there is not a post-millennialist in the entire crowd, a positive proof that while men who study about the Bible may become skeptical, those who study the Bible itself, believe increasingly in its prophetic portions, and find in prophecy the very mould into which history will run, until the voices of heaven and earth shall unite in saying "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever."

What is the necessity of His personal return?

Men sometimes scoffingly ask, "Why should He come again? He is here now!" Here now representatively by His Holy Spirit; in person, no! but at the right hand of the Father, our High Priest at intercession; and in this age we need Him there. But when the Aaronic intercession was finished, then the High Priest clothed himself in glorious garments and appeared in the midst of the people wearing the insignias of royalty. The reason for His com-

ing again is in His own Word, He "has gone to receive for himself a kingdom, and to return." The reason for His coming again is in the circumstance that when He returns the righteous dead will be raised. The reason for His return exists in the fact that when He comes the Jews shall "look upon him whom they have pierced, and mourn on account of him!" and their redemption shall once for all be accomplished in Christ; and a nation shall be born in a day. The reasons for His return are manifest in a world wild with confusion, reeking with anarchy, writhing with pain. If the real pressure of the world's agony can ever give impetus to the Advent prayer, the hour has struck for its increasing utterance. Since Dr. Augustus Strong was for forty years a most notable president of a theological seminary, his word ought to carry weight even with Moderns, and he says: "As the ancient world and its history were God's demonstration of human sin and of man's need of Christ's first advent, so this war is God's proof that science and philosophy, literature and commerce, are not sufficient for man's needs, and that Christ must again come, if our modern world is ever to be saved. 'In the fulness of time' Christ's first advent occurred. 'In the fulness of time' Christ's second advent will occur. But not until humanity, weary of its load, cries out for its redemption. 'How long, O Lord, how long?' It is not for us to know the times which the Father has set within His own authority. But it is ours to believe in Christ's promise, and to pray for its speedy fulfillment. And so, I beg you to join with me in the one prayer with which our book of Scripture closes, namely, 'Lord Jesus, come quickly.'"

Men about this country have been asking, *"Why This Conference?"* The answer is at hand. This Conference is called to oppose the false teaching of the hour, and by a renewed emphasis upon God's Revelation, to confirm the faith of the people. This Conference is called to reveal to the world a new fellowship, a fellowship that is bringing into closer and closer union men from the various denominations who hold to the certain deity of Jesus Christ and to the utter authority of the Bible. This Conference is called to back up those magazines and newspapers that have steadfastly espoused and propagated God's eternal truths; to strengthen and extend those colleges, Bible schools and theological seminaries that are remaining loyal to the great fundamentals of the divine revelation. The echoes of this Conference will sound from shore to shore of the North American continent; and instead of expending themselves there, will wing their way across the seas, stimulating and strengthening the faith of all believing representatives in foreign lands. There is a prophecy of the day when "men shall come from the east and from the west, and from the north and from the south, and shall sit down in the kingdom with Abraham and Isaac and Jacob." We have come from every quarter of the earth to affirm afresh that this prediction of prophecy is in prospect; and to enhearten our brethren at home and abroad with the sweet assurance of inspiration itself that "the Day of the Lord draweth nigh" and the hour has struck for the believers of the whole earth to "look up and lift up their heads" since *their "redemption* draweth nigh!"

INTERCESSORY PRAYER FOR A WORLD-WIDE REVIVAL

J. C. Massee, D.D.

Pastor of First Baptist Church, of Dayton, Ohio., Formerly President of the American Baptist Home Missionary Society, Bible Teacher and Author.

In the eighteenth chapter of the gospel of Luke, first verse, we find this statement: "And he spake a parable unto them to this end, that men ought always to pray, and not to faint." They, the disciples, ought always to pray. *Ought,* then is obligation: *ought* there is duty. The old English way of spelling it was d-u-e-t-y; what is due to God, what is due to man.

They ought to pray. That is elemental, fundamental, inescapable. The Master is speaking of the most vital thing in the disciple's life, the greatest necessity for the disciple's service. "Men ought to pray!" "Men ought to pray!!" "Men ought to pray!!!" It is as if a physician should say to one struggling for health: "You ought to breathe;" or a nurse should tell a patient struggling toward life: "You ought to eat;" or, as if an athlete training another should say to him: "You ought to exercise, so that the joints may be supple, and the muscles and nerves co-ordinate." "You ought to pray that you may live; you ought to pray that you may have strength; you ought to pray that your vital spiritual organs may co-ordinate in the service of God. You ought to pray." Why?

For personal reasons. I would to God I could say it to you as this conviction is in my own heart, that prayer is

Helpful books by the above author listed on pages 446-449.

the first instinct of a new-born soul. Prayer is the highest privilege of a God-begotten life. Prayer is the most exacting and searching exercise of one who, having found, would walk in the heavenly way. There is a remarkable significance in every word of inspiration, perhaps none more significant than in that word which declares: "Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit himself beareth witness with our spirit, that we are the children of God" (Rom. 8:15, 16).

"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit himself maketh intercession for us with groanings which cannot be uttered" (Rom. 8:26).

The most interesting and delightful sound in the world is the laughter of a little babe. The cooing of a child carries in it the world's greatest melody. I have been glad always in my own home to be able to say:

"Hush, be still as any mouse
There is a baby in this house;
Not a dolly, not a toy,
But a laughing, cooing boy."

The cooing laughter bubbling up out of the clean heart of a little baby makes all the world glad. But universal as the joy from this source is, the first voice of the child is not a laugh nor coo, but a cry. There is nothing so genuinely beautiful, so heartily refreshing, so heart satisfying as the laughter of a babe. But there is nothing so absolutely necessary to the very life of the child as a cry. The cry of a babe is the universal volapuk.

I know a woman, a mother: she told me of that hour of travail in which she went down to the shadows of death and

came again to life and hope. She declares that in the pains and pangs of her travail, she put all her soul into the listening for a cry that did not come. And the agony of the travail itself was not so great as the anguish of that disappointing silence. For the silence of the birthchamber in which there is no infant's cry is the stillness of death. Is not then this the significance of the cry: "Abba, Father"? It is the instinctive cry of the new-born soul without which there is no evidence of life. The prayerless soul is marked by its very prayerlessness as the spiritually unborn soul.

Will you think with me for a moment concerning that statement regarding Christ: "He shall see of the travail of his soul, and shall be satisfied" (Isa. 53:11). I am thinking that the eternal heart of the Father in the travail of the soul's birth of one of His sons, listens with all of a heaven-crowded passion of intensity and desire to hear the cry of His new-born child calling: "Father! Father! Father!" Unless you know how to pray, unless you have learned the secret way into His presence, unless your heart has throbbed out toward God with a child's cry, beloved, you do not know Him, in the holy relation of child. The new birth is yet an unknown experience to you.

"Men ought to pray." There was a day when He would send one of His servants to speak to a man whose life had been filled with threatenings and with persecution, a man who was to be won for great service. And, when His servant demurred at the commission, sensing in it danger and perhaps death, the Master said: "Go * * * * for, behold, *he prayeth*" (Acts 9:11). His praying was evidence that he had been born again; praying in the Name in which he prayed; praying so that his prayers might find access to God by the blood-marked way by which he came;

praying, since he voiced his cry by the begettings of the Holy Spirit within him; praying! Such praying is evidence of life eternal.

Then you and I know that man who has been born into the kingdom is thrust immediately, when he walks forth, into the midst of turmoils and struggles and temptations. The god of this world flings about him every opposition and upon him every possible antagonism. He seeks to ensnare him and destroy him immediately, simply because he is a child of God.

I think of Daniel, the incomparable youth of that ancient day, who was beautiful to look upon and comely in his physical person, wise in his intellectual knowledge, and having great attainments. It is even said of him in the inspired record that he knew all sciences. Here is a man who knew all sciences; who lived in a corrupt age and yet earnestly and efficiently served God.

How was it accomplished? The answer may be easily obtained from the record in the book which bears his name. He refused even to close his windows upon his secret devotions. He dared to call his soul his own without the formality of closing the doors. He did not bother to shut out the prying eyes of hateful and hating foes. He prayed. This fact the Holy Spirit has deemed worthy of personal record in the annals of inspiration.

His life of prayer marked as a pioneer the pathway of countless faithful feet the ages through. His example has been the inspiration of multitudes of young men who have dared and endured in the strength which came to them by the selfsame route of prayer trodden by this ancient hero of faith. No other asset of personal faith than the practice of the presence of God is worth more to the individual believer

than the habit of constant prayer. Therefore, men ought always to pray for a personal reason.

So also men ought to pray for domestic reasons. How great are the problems and perplexities which arise out of domestic situations!

Have you any problems at home, Christian friends? Fathers, Mothers, have you any shadows upon the pathway of your life? Do your bairns, going forth from your doors, mark always a pathway of light for your heart? Are you never troubled?

A short time ago, one morning at 2 o'clock an automobile came in collision with another and two young girls were hurt. *At 2 o'clock in the morning!* They were both carried into the little town—not a very large one—to the hospital. The next morning by 10 o'clock the news had gone abroad over the telephone wires in the neighborhood and the morning newspapers, *and 186 mothers telephoned in to know if it were their daughters* who had been hurt at 2 o'clock in the morning! And mothers, with broken, yearning hearts, and problems beyond their power to endure, waiting the weary night through! For such, nothing is left save God and prayer.

There is in my heart a profound conviction that if we should somehow bring to pass a revival of the famly altar in the world we would have a world revival of Christianity. I know no barrier more insurmountable to faithlessness and infidelity than the barrier of prayer. A boy is not going out of the home wherein he has knelt before Almighty God and heard a believing father take the name of his Christ in adoration and praise, day after day, through eighteen years, he is not going out of that home into the halls of some

college to be quickly moved away from his faith by some half-baked scientist. He is not going out to besmirch his morals, after his mother has had around him with her own arms the arms of her God and has breathed into his soul the breath of faith and prayer.

"Men ought to pray." I remember hearing Major Cole tell some years ago the story of a Presbyterian elder in Chicago. It mightily moved me at the time. He said the man was a friend of his. He was taken ill. One morning, when he seemed to be passing away, already in a state of coma, his physician, his minister, his wife and his two sons stood at his bedside and out of their keen distress talked about him. The minister said: "God help me, he was the very best elder I knew! He is dying! I cannot stop his going." The physician said: "God help *me,* he was the best friend I ever had! All that love and science combined has enabled me to do, I have done and I cannot save him." The broken-hearted woman said: "He was the best husband a woman ever had! He is dying, and love is powerless to stay his going!" The two lads, 16 and 19 years of age, at the foot of the bed looked on in voiceless but sobbing sorrow. And the man on the bed heard, as many a man does hear in a coma, what was going on about him, and suddenly he realized his present situation and the real hollowness of his whole Christian profession. He had been an elder because he liked the office and the admiration it provoked. He liked to hear men speak of him as "Elder." But as he lay there exposed before the presence of God, he saw that it had all been mockery and vanity. And out of the depths of his soul he cried to God: "Give me another chance and I will live for Thee in reality!" And God heard him. Three weeks later he came downstairs from his bedroom to the

sitting-room and gathered his wife and boys about him and sent for his servants. When they had gathered, he said: "Wife, I have a confession to make." His wife said: "Husband, hush, there is nothing you need to say, you are the best man I know." "But," he said, "I am dealing with God now. You be still!" Then he told them the story as I have told it to you. That 19-year-old son had already begun to sow his wild oats; on his account the home had been filled with anxiety. The father opened the Bible and began to read, not by verse, nor by chapter, but page after page. For half an hour he read. Then he went down upon his knees and began to pray! And, as he prayed, said Major Cole, that 19-year-old boy suddenly got up from where he was kneeling, rushed across the room and putting his arms around his father's neck, said: "Dad, if you mean it like this I am in it with you from now on!" And the next Wednesday night in prayer meeting, when the father stood up to give his testimony, the 16-year-old boy linked his arm into his father's arm and said: "Father, if you mean it like this I am in it with you!" So in one week he had brought to the Master two souls, his own two sons who were going down to hell over the mockery of a form of Christian life without its power. He had saved himself, his sons, his home. "Men ought to pray." "Men ought to pray."

For the sake of the home. Our friends all about this world who hold the faith of Christ in its simplicity ought to re-emphasize the fact that Jesus Christ, and Jesus Christ our Lord alone, is the hope of the security, the sanctity and the purity of the home. For if the Christian ideals and conceptions of truth and virtue fail, God help the world! Social chaos and moral anarchy with interminable confu-

sion will follow, and it will be indeed an impossible and hopeless world for us all. For the sake of the home "men ought to pray." For the permanent moral value and Christian message of the Godly home and society "men ought to pray."

I used in Baltimore the other night a story which I would like to repeat, for it moved me mightily when I heard it: There was a home in one of the New England states wherein a son had gone first to the devil and then to the dogs. Many a boy goes that road to utter destruction. He had dishonored the name he bore and senselessly besmirched it. At last his father said to him: "My son, I am truly ashamed to have you bear my name. You must leave home and never darken my door again!" And the boy went out ashamed, a miserable, broken, drunken wreck. Then his mother's love asserted itself, and she said to that father who was her husband: "He is my boy as well as yours, and he is not to be cast out! If he can never come into this home again I will have to go out of it too. But if you are willing to make this promise I will remain. 'Give him one room at the side of the house, with stairs on the outside up to that room, and let him and me have keys to the door.' He will never come in here, but I will go to him. He is my son, I will never give him up." And so. month after month he continued his drunken debauches, trampling under foot the very love which could not let him go.

John B. Gough, the great temperance reformer, came to spend a night in that home. When the shadows had fallen and the father had gone out to keep an engagement, the mother sitting at the fireside with Doctor Gough said to him: "My own boy is damned under the curse of drink. His manhood is broken. His will is destroyed. He is a

wreck, and I am a wreck too because of him. I have prayed God to send you and you have come in answer to my prayer. Go to my boy's room and win him for God. I want you to go up there tonight, for he is in that room recovering from a drunken debauch." Mr. Gough objected, but the mother would not listen to any objections. At last, yielding, he climbed up the steps, opened the door and went in. There stood in the middle of the room a fellow with face bloated and eyes blood-shot, an utterly disreputable wreck of a man. Gough looked at him to see if he could find an entrance into the gateway of his soul for Christ and spoke his sympathy. The fellow indignantly flung back everything he said. "I am done for, let me alone!" Mr. Gough said: "Do you not believe in God?" "No." "Do you not believe in Christ?" "No." "Do you not then believe in love?" "Yes, my mother's love. I believe in love." "Then," said Mr. Gough, "if you cannot pray to God, and cannot pray to Christ, if you believe in love, kneel down here with me and pray to Love." It caught the boy by surprise. It caught his attention, and Mr. Gough put his arm about the boy's shoulder and drew him to the floor. So with his arm still about his shoulder, he encouraged him to pray to Love. Finally the boy in agony cried out, "O Love!" The Spirit of God spoke to him, "God is love." Then he cried: "Oh God!" Again the Spirit whispered, "God so loved the world, that he gave his only begotten son, that whosoever believeth in him, should not perish, but have everlasting life" (John 3:16). Then the broken man cried: "O Christ!" and the miracle was done, and he was on his feet sobbing for joy, redeemed by the power of the love of the living God in Christ—the love that would not let him go.

I tell you, we ought to pray for the sake of the home.

We ought to pray for *the sake of the church.* I think of the church as the bride of Christ, and I wonder what it really does mean to Him to have a bride. I can feel in my heart tonight my own joy in my bride of twenty-three years ago. The thrill of it lasts until this moment, and I have no higher ambition in this world than to be my wife's second husband, just for that thrill repeated. But my Christ's bride! White garments, the righteous acts of the saints, clothing my Christ's bride, a redeemed people, His own! His own body bought with His blood, redeemed by His love, saved by His substitution! A marvelous thing, a perfect thing, this bride of the Christ, this church indwelt of the Holy Spirit! An organism—not an organiaztion—a divine organism, this church of Christ!

O, but the church has become worldly. The church has made herself the friend of the world. We have misread a proposition. The Lord told us to take the world *upon* our hearts, and we have misread the word *upon* and made it *into*. And we have taken the world into our hearts. Thereby the white purity of His bride has been stained and soiled. We have been seduced, and many of us have played the harlot with the world. What a pity for the church of Christ! The bride needs to be cleansed. We need to pray with David: "Purge me with hyssop, and I shall be clean. Restore unto me the joys of thy salvation, then will I teach transgressors thy way and sinners shall be converted unto thee." And I am believing tonight with all my heart that if the church of the living God should come once more to prayer, travailing, intercessory, even mediatorial prayer (as far as the mediatorial office belongs to the church), there would be a quickening of the hearts of men this wide

world over. The church of Christ needs to pray for a revival within itself, and the cleansing, purifying, quickening, redeeming, empowering of its own life, and the definite energy that will take hold of a dead world and dead souls and quicken them through Christ into the living body of the Son of God.

The church of Christ needs to pray, and not alone for the revival of its body and the transformation of its life, but it needs to pray as it never has prayed that God will thrust *laborers into the world field for its reaping.* I am weary of having every newspaper thrust into our faces the fact that the number of theological students is falling off, that applicants for the ministry are decreasing: I am sick of the fact that letter after letter reaches my desk asking me to help find ministers who cannot be found for churches; or of the equally lamentable fact that, if one is found, he cannot be trusted to the high office of minister to preach the gospel of Jesus Christ faithfully.

I know a church of 1200 members who gave $1,000,000 for proxy services in three years, but in fifty years have never sent a single son or daughter out of its life into the gospel ministry. That is a living shame, a crying reproach to any church. Fifty years and not a single laborer accepted by the Lord of the harvest from its family for His field!

I am going to ask you this question: Have you ever called your church together and prayed through for an hour that God would take your sons and daughters and thrust them out? In your prayer meetings do you pray that God would find workers among your sons and daughters? There was a young deacon in a country church who was led to pray for world-wide missions, and as he prayed his heart

was mightily stirred and moved, and he said something like this: "O Lord God, our Heavenly Father, we thank Thee for this knowledge of Thy Son. For His sake, send, through our great national convention, some more men to preach the gospel. Find some mighty preachers of righteousness and send them out into the world field." Then he stopped praying and his brethren thought he had finished his prayer. But suddenly he took up the thread of his pleading again: "Not through our national convention, Lord, but through our state convention send out a force to the field." Then he stopped and again resumed: "Not through any convention, O Lord, but come to this little church here in the country. Honor us by calling out from our church somebody to go and preach the gospel." Then, burying his face in his hands, and moved with a mighty passion his very soul taking hold of God, he said: "God, I have an only baby, my first-born, and I love him, ah, how I love him, but God, won't You take him, my little boy, and send him out?" That prayer was answered when they sent, twenty years later, this boy, J. B. Hartwell, to become one of the mightiest missionaries in the church of Jesus Christ. For half a century he lived and labored in China to make known the message of a prayer-hearing and prayer-answering God.

The church needs to intercede for the saving of lost souls, for the thrusting out of laborers, that we may fill up the sufferings of our Lord Jesus Christ and complete the task He gave us to do in making complete the body of Christ that the King may be brought back again!

I looked into the face of a bride the other day. Her husband had kissed her goodbye and gone across the seas to do his duty as his country called him to it. I had seen

that young bride, patient, brave, true, strong, faithful and courageous. One day finding her in a wistful mood I said: "What is the one great thought of your heart all the time? Would you mind telling me?" She replied: "Pastor, you do not need to ask. It is my beloved. I never think of anything else. I wake in the morning and think of him. There is no time when I am not thinking of him. All the day long I am thinking of him. It seems to me his name in my heart is a song which my lips are framing all the time. And, one of these days a ship is going to cast anchor in the harbor yonder and I will be there, and my arms will go out to him and about him. And if ever a man's heart was comforted for the separation and anguish of waiting, his shall be comforted." I wonder if any man can so little understand the church as to believe that she could live on with no passion of desire to greet once again the absent but returning bridegroom. He must come for His bride, or we should be forever widowed. How earnestly should we pray for His coming again.

We ought to pray, because we cannot pray save in the Holy Ghost.

Prayer is not made by spontaneous combustion. Prayer is not the result of an exercise of the will. Prayer comes only as the Holy Spirit works into the fiber of the being as desire, the very will of God. Prayer is wrought in before it can be voiced out. Prayer is wrought in by the Holy Spirit "who helpeth our infirmities." O, what the church of Christ needs is a new infilling of the Holy Ghost! a new empowering of the Spirit of God; a new indwelling of this Divine One who searches us and tries us and proves us and empowers us and leads us when once He comes in to abide. We need to pray for the Holy Spirit's em-

powering. And that leads me to say: there is only one condition under which that empowering can come. That condition is unconditional surrender on your part to His ministry; the absolute yielding of your life to His indwelling. You must go all the way with Him if you want power. You must go all the way with Him if you would have joy. You must go all the way with Him if you want victory. You can have victory over sin, victory over danger, victory over fear, and victory in the midst of a world filled with perplexity, but only at the price of absolute surrender to the indwelling Spirit of the living God.

A friend of mine came to me at Northfield and said: "Come with me and I will show you the most beautiful and marvelous bit of scenery in America. So we started out through Camp Council up the mountainside. Many of you have taken the journey, I am sure. We moved half way up and I said: "What are you going to show me—fir tops, rocks and blackberry bushes?" He said: "Come on up." We moved three-quarters of the way and my nerves were gone, as well as my ambition. My friend said: "Come on up." We went within fifty feet of the top, and below me all I could see were tops of fir trees, ragged rocks and blackberry bushes. I said: "You have deceived me, there is nothing here to be seen, nothing of beauty." He put his hand under my arm and drew me up the last fifty feet of the way, and we stood upon a great flat rock there. "Now," he said, "look!" I looked and for twenty miles above and twenty miles below, the Connecticut valley stretched out before me.

In its meadows rich and verdant, beautiful with hundreds of gardens filled with multi-colored flowers, the birds sang their songs, the bees hummed their busy ways as they

gathered honey, the fragrance of the flowers laded the breath of the wind with unthinkable sweetness. In the fields horses and farm hands vied with each other in the tilling of the soil, while in the pastures cows browsed as they sent up to us the tinkling melody of the bells they wore.

It was a scene of indescribable pastoral beauty and charm. I felt as I looked down upon it as if I were being permitted to see a part of that very garden which God, the great Gardener, planted. But all of this beauty and charm indescribable came to me as the result of the last fifty feet of that upward climb.

Do you desire power? Take the last fifty feet up to the heights with the Christ of God where your life is hid with Christ in God. Do you want victory? Go the last fifty feet of the way of surrender of your life to the Holy Spirit. Do you crave all that is needed of God's grace in your life, in order that you may go out to do His service sufficiently equipped? Come the last step of the way into the holiest of holy places of perfect harmony with His will. O, church of Christ, leave the world; renounce its fellowship; live with Him in complete companionship, and He will take your life—individual or church life—and make it His dwelling place and use you according to His will in mighty power. There can be no doubt of His willingness to do this for you—for He waits to do it for His own sake.

My last word is that men ought to pray *because prayer is answered!* In February of this year I had the very great privilege of participating in a conference similar to this in the Moody Institute in Chicago. Upon returning to my home I had a letter from a man in that city who signed himself "Colonel" somebody. He did not say the Colonel

of what, but after I read his letter I decided he was the kernel of a nut! I had not spoken on prayer at all. I spoke on the theme "In Christ," and on the theme "Sanctification." He wrote me a letter in which he said: "I see from the Tribune that you are some on prayer. I am writing to challenge you. I have a certified check for $1,000 which I will give you for one single answer to prayer. We will have a competent attorney draw up the contract and my check is ready for one single proved answer to prayer." I would not waste one-half second with that sort of a fool! Bribe God to answer prayer! Come to Him to put Him to the test! Ask Him in pharasaical hypocrisy for a sign? No! But out of my whole life of forty-seven years I KNOW that the eternal God answers prayer. I am as certain of that fact as I am that I stand here. And by your response to that statement I know I might carry to that poor deluded man scores upon scores of those who could give in detail their experience and testimony of answers to prayer. Why, God never refused answer to a prayer! If one time you reach through to God with a prayer you need not ever repeat it. Reach God but once with your prayer—I do not say your prayers—voice the word till it goes to your Father ONCE, and God Himself in heaven stands committed to give you what you ask. Pray—for prayer cannot go unanswered. Pray—for prayer is breaking through the crust of circumstance or sin to God with your life bare for His provision for your need. Prayer cannot go unanswered! You may ask for what you will—the healing of your body, the cleansing of your soul, the empowering of your strength, the making plain of your path, the solution of your problems, the settlement of your difficulties, the triumph over your enemies, the victory over your failures,

the completion of the task He gave you to do, and if you will ask it in faith—GOD ANSWERS PRAYER.

In this age of infidelity why is the church of the Christ of God so timid about putting Him to the test for the world's need? Faith must reassert itself to ask in the conviction that GOD ANSWERS PRAYER, and men ought to pray because God answers prayer.

I stood under the high towering waterfall of Niagara, and a man told me that 160,000 horsepower had been harnessed to do the will of man, and I said: "Marvelous!" But 3,600,000 horsepower remains to be harnessed that has not been touched, and I said: "Stupidity. One hundred and sixty thousand horsepower harnessed! Knowing that it can be done, and yet leave 3,600,000 horsepower unharnessed!" Prayer will link the life of the church on to the eternal power of God and make if available for this world's needs.

I think I have had no experience in all my life that meant more to me than my first experience on board a trans-Atlantic liner. I did not go across that day. I went by courtesy of a friend into the Celtic when it was the greatest ship afloat, and we went down into the hold beneath the boilers. We saw stokers stripped to their waists, shoveling coal in preparation against sailing. An engineer, who proved to be a Baptist deacon from Wales, was extremely courteous and showed us the workings of the machinery. He showed us sixteen water-tight compartments, any one of which was sufficient to keep the ship afloat. Then he brought us to a little room about eight by ten feet, and said: "This is where I spend about two-thirds of my life." I said: "This is the place from which you drive the ship across?" "Yes, this is the place and it is fifteen feet below

water." I said: "And yet you drive this ship from this place, fifteen feet below water? What is to prevent you from running into an iceberg or another ship or on to a rock?" He smiled and said: "I am here in this little room fifteen feet below the surface of the sea, indeed, and I cannot see out, and I do not know the way across. But you see that dial hanging there in front of me, as large as a clock-face? That index finger is in touch with a similar arrangement before the man who stands upon the bridge. And the man on the bridge has the chart of the sea and the inerrant compass before him; and he has the glass in his hands and the sweep of the whole ocean. He knows the way, and when I am in perplexity or in doubt or fear, I touch this button and the message of my perplexity goes up to him. Then there comes back a message by the index finger of the dial, 'This is the way, turn into it,' and I sail the seas in perfect safety."

I had been seeking that way, and I climbed out of the hold of that ship conscious of the fact that though my life were circumscribed and I knew not the way, the Master on the bridge has the sweep of the eternities before Him, and there is a connecting link between us. So I cry up to Him: "Father!" and there is a voice, even the voice of the Spirit, which says: "This is the way, walk ye in it," and we walk in it by faith.

"Men ought to pray." "Men ought to pray." Let us believe it! The Father is far more willing to give than we are to ask. If the church desires a world revival it may be had at any time when the church asks for it in believing prayer. The effectual fervent prayer of a righteous *church* will avail much in its working. We ought always to pray, and not to faint.

THE WORD OF GOD—THE FOUNDATION OF THE FUNDAMENTALS

JOSEPH KYLE, D.D., LL.D.

President of Xenia Theological Seminary, Xenia, Ohio.

Out of the many passages of Scripture that offer themselves as a basis for the theme on which I am to speak this morning, viz., "The Fundamental of Fundamentals—The Word of God," I have selected this: *"Thy word is true from the beginning, and every one of Thy righteous judgments endureth forever."* It is found in Psalm 119, verse 160. Whether we adopt the rendering of the Authorized Version, which has just been quoted; or that proposed by the Revisers, which reads: "The sum of Thy Word is truth," etc., the Psalmist has thus asserted a claim for the Bible which gives it unrivalled distinction among all the books that have ever come into the hands of men. This is His very positive affirmation: *"From everlasting God's Word is true, and to everlasting it endures."*

Thus are there two characteristics marked which are as *peculiar* to the Word of God as they are *essential* to its title to be reckoned the Fundamental of Fundamentals, and the ground of our sure hope, viz., *Its Verity in its Entirety and Its Perpetuity in its Every Part.*

Three elements combine to give to the Bible its wonder-inspiring and faith-inviting verity, namely: trustworthiness, completeness and consistency or unity.

The Bible has just *claim upon our confidence.* "Thy Word is truth," said the Teacher who came from God.

Who will join controversy with Him? Its history is true. Its prophecies have never failed. Its promises are "Yea and Amen" in Jesus Christ, that by "two immutable things in which it is impossible for God to lie"—His word and His oath—"we might have strong consolation." And of its warnings and threatenings all that need be said is this, that thrice out of the heavenlies John heard the great voices say in the presence chamber of the Judge: "True and righteous are Thy judgments." Of every matter that has eternal interest for human hearts, the message of the written Word is one with that of the Incarnate Word: "If it were not so, I would have told you."

God's Word is also *complete.* Of the subjects with which it deals it tells us all we need to know. There are circumstances in which incompleteness is falsehood. A statement may be absolutely true in its every term as far as it goes, and yet it may be, by reason of defectiveness, as false as the Father of lies can make it. Witness the great Deceiver's use of Scripture in the temptation of our Lord in the wilderness. But God's Word lacks nothing that is essential to the accomplishment of the purpose that it is designed to serve. "It is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, furnished completely unto every good work." Over the "great gulf fixed," which separates the home of the saved from the prison of the lost, these words were spoken long ago to one who had asked that his brethren, yet in the body and living in sin, might have additional revelation to warn them of impending doom: "If they hear not Moses and the prophets neither will they be persuaded though one rose from the dead." If this was true *then,* how all-sufficient must be

the message that *now* speaks "as the truth is in Jesus?"

Yet again, God's Word has *consistency,* it holds together; it has *unity;* it has integrity, it is an integer. Our English term, "integer," comes from the Latin verb, "in-tango"; in its participial form, *"Intectus," intact, untouched.* In spite of all that has been attempted to establish the contrary, we dare assert that this Word of God is *one* from first to last. Now *unity* is a very essential factor in the problem of the *verity* of the Scriptures. Indeed there is none greater. Hence it is with this feature we shall be for the most part concerned.

Coming to men in the character which it professes to possess, and with the purpose which it professes to serve, namely: to reveal to them their relation to God, and the privilege and the obligations that grow out of this relation; covering a period of at least one thousand years in its preparation—for the sake of the argument, let us allow the critic to indicate the length of the period that will be allowed—and comprehending in its matter the work of so many individual writers; the Bible must have *unity* if its *verity* is to be acknowledged; and if it have *unity* no reasonable mind may justly doubt its *verity.*

We hold that the Bible is distinguished by a unity of design and a harmony of doctrine throughout its every portion from the beginning to the close. This is acknowledged, first of all, in the title which is applied to it by foe as well as friend. Originally *Biblia,* the Books, but "in the thirteenth century," says Dr. Westcott, quoted by Dr. James Orr, "by a happy solecism the neuter plural came to be regarded as a feminine singular, and 'the Books' became by common consent 'the Book,' in which form the word

has passed into all the languages of modern Europe." In this Book we have the most wonderful *"E Pluribus Unum"* that the whole history of the world presents.

This unity, which is so manifest that only eyes that have been blinded by the god of this world have refused to recognize it, can be accounted for upon the *one* principle that its authorship is traceable to one mind, and *that* the mind of One who is infinite and eternal and unchangeable, knowing the end from the beginning, and never departing from His perfect plan nor swerving by a hair's breadth from His single, all comprehensive purpose. In the light of the facts that are acknowledged alike by friend and by foe, if one has not wholly lost the sense of the wonderful, this Bible, marked by definite plan and undeviating purpose and unfaltering progress despite the opposition of men and of devils, this Bible must be reckoned the marvel of the ages.

Some fifteen hundred years passed from the time when Moses began to speak from God as he was moved by the Holy Spirit until John was prompted by the same Spirit of truth to set upon the Book of books the seal that none may break, marking the close of the Apocalypse; for whether we reckon this record of wondrous visions, or the Evangel that is ascribed to his pen as the last inspired message to the world, in either case the beloved disciple was led to affix a seal which only sacrilege or blasphemy will touch. During these centuries at least forty writers, representing almost as many orders and classes in human society, were employed in giving this Book of God to the world, the vocabularies of three languages furnishing the means of communication. Some of the greatest and some of the lowliest of God's people were found in this number. Some

were men of the highest culture, trained in schools, over which the greatest universities of our day, in view of twentieth century advantages, have less reason to glory than to be ashamed; others were rated by their contemporaries as "unlearned and ignorant men."

In that divinely chosen company were prophets and priests and kings. There were prime-ministers, and cup-bearers to princes, statesmen, judges, generals, legislators, doctors, farmers, fishermen, and tax-gatherers. The circumstances to which their service was rendered were as complex and varied as were the classes from which the writers sprang, or the characters which they bore, or the times in which they wrought. Let the familiar scenes in the lives of some of these be recalled. (And who will say that their unrecorded experiences were less marvellous?) Think of Moses, of Joshua, of David, of Solomon, of Isaiah, of Jeremiah, of Ezekiel, of Daniel and other prophets of the Old Testament; and of Peter and John and Luke among the writers of the New Covenant's messages to men. Gather out of a like stretch of years a like company of men and assign to them the task of producing a treatise on any subject that has to do with morals and religion, leaving them to the guidance of their own unaided powers and native sense of propriety, and what a jumble would result! Let forty of the high priests of the critical schools of our time, who reckon themselves the scholars of the world and profess to know exactly what the Bible is not and what it ought to be, furnish us with a volume dealing with like lofty themes to take the Bible's place and we shall see whether or not a unity such as is a crowning distinction of the Word of God is possible without the supervision and control of the God to whom the Bible owes its claim to

be believed. This is a challenge which destructive criticism dare not accept.

The unity of God's Word finds still further illustration and example in the oneness of the subject which is the burden of its message from the beginning to the end.

Jonathan Edwards well styled the Bible "The History of Redemption." Whatever may be the form or method or character of its teaching this distinguishing feature of its revelation stands out in notable fullness and clearness. Not only to the ears that have been opened and the eyes that have been unsealed, but also to minds that are yet dull and to hearts that are yet slow to believe, it is manifest that the Bible has one great theme from its opening sentences to its final words. One scarlet thread runs through its many volumes and binds all into one. "The testimony of Jesus is the Spirit of prophecy," writes John in The Revelation. This is a claim that bears equally upon both Testaments. This is most definitely asserted by our Lord Himself, when, employing a term which challenges the most scrutinizing investigation, He said to the Jews: "*Search* the Scriptures, for in them ye think ye have eternal life and they are they which testify of me." It was into His mouth also the Psalmist put like words long before His advent, saying: "In the volume of the Book it is written of me." In company with His disciples it was His wont frequently to open unto them the Scriptures. "Beginning from Moses and from all the prophets He interpreted to them in all the Scriptures the things concerning Himself." Thus does Luke record this fact in his account of the first interview after His resurrection. Thank God for this divine interpreter."—Elihu's *"One among a thousand."* The Old Testament would indeed be a labyrinthian maze

through which one must wander without hope of finding either resting-place or exit, but for the crimson cord—better far than Ariadne's thread—which is never out of sight; and as the Holy Spirit puts it into the hand that has submitted to His guidance, Himself meanwhile also holding it fast, the way is made plain even to the gates of pearl.

There is no more interesting exercise to the devout soul than is furnished by the patient, trustful following of the steps that show the print of the nails throughout the way which the Law and the Prophets and the Psalms mark out. The starting point is in Eden. There the triumph of the woman's seed, and the venomous malice of the serpent were foretold: "It shall bruise thy head, and thou shalt bruise his heel." Next these footprints appear at the altar of Abel, and yet again at the door of the Ark, having entered with Noah when the rains began and coming out when the flood had abated, to go up and down throughout the world so cursed with sin; and never to disappear until the new heavens and the new earth wherein dwelleth righteousness shall take their place in the holy universe of God.

In illustration of this unity which characterizes the Word of God, this harmony of doctrine with which the redemption that is in Christ Jesus is displayed "by divers portions and in divers manners," the Bible furnishes a great variety of types and symbols. Each has its own peculiar office to serve, its own particular phase of truth to foreshadow and represent in setting forth the one great subject of divine revelation; but all are needed to give worthy exhibition of the mercy that is in the heavens, the faithfulness that reacheth unto the clouds, the righteousness that is like the great mountains, and the judgments that

are a mighty deep. With their many voices—like the "sound of many waters"—but with not one discordant tone, they all unite in the blessed proclamation: "Behold, the Lamb of God, that taketh away the sin of the world!" There are *typical persons,* such as Melchizedec, King of Salem, i. e., King of Peace—who is also King of Righteousness by name, and Priest of the Most High God. It is he of all the priests who ever officiated at God's altar who is chosen to represent the priestly line and order in which Christ came. Aaron also in his High-Priestly station in Israel, and his peculiar service on his people's behalf, shares in the typical representation of Him who is both priest and sacrifice to the great end of taking away sin. Moses stands at the head of the prophetical line, announcing the coming of One who should be God's own prophet and yet a brother-man; One by whose advent the almost hopelessness of Job, prostrate under the hand of the Almighty should be exchanged for the blessed hope; for never again will any son of affliction, face to face with God under the shadow of some mysterious providence, have reason to say: "Neither is there a daysman between us who might lay his hand upon us both." In David the royalty of the Savior who is Christ the Lord is typified, and in some of the experiences of the man who, in a special sense, was divinely designated to Israel's throne, there was the dark foreshadowing that a crown of thorns must mar the Messiah's brow as a necessary anticipation of the crown of glory that should be His as King of kings and Lord of Lords. The King, Who is David's Lord as well as David's son, Himself has said it—proclaiming Himself the conqueror and the Lord of Death and Hell even as He spoke the words: "Ought not the Christ to have

suffered these things and to enter into His glory?" Of this fundamental Gospel truth every sacrificial rite of the fiery Law was the definite fore-announcement.

There were also typical scenes and incidents under the legal dispensation that prefigured Gospel principles, and therefore bear witness to the glorious unity and harmony of the Book of books.

Not to multiply references to these, call to mind the lifting up of the brazen serpent on the banner-pole, that the Israelite through whose veins the fiery venom of the serpent was coursing, whose eyes were glazing under the touch of death, might look and live. Jesus Christ saw in this gracious provision for the recovery of men, who were reaping the harvest of their own sinful sowing, a most signal illustration of His work in redeeming men from the curse of the Law by being made a curse for them. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth may in Him have eternal life." Who has equal right with Him to put interpretation upon this act in which Law bears accordant witness with Gospel? Think also of the Manna, the bread of angels, that fed Israel's hunger for forty years; and of the Rock in the wilderness from whose stricken side floods of water streamed to quench their thirst. Let Paul be our inspired interpreter of these marvelous events, and also our authoritative harmonist of the teaching of the Old Testament and the New. "I would not, brethren, have you ignorant, how that our fathers were all under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink

the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ." (I Cor. 18:1-4.)

Not less distinctly, but rather with augmented significance does the truth appear, that "The New Testament lies concealed in the Old and the Old Testament stands revealed in the New," as the noble phrase of Augustine has it, in the *typical sacrifices* of the former dispensation. In this respect it is the wealth and not the poverty of example that perplexes the seeker after truth. Let passing notice be made, first of all, of that most notable incident recorded in Genesis 3:21, "And Jehovah God made for Adam and for his wife coats of skins and covered them." The word of condemnation had been spoken, but sentence of expulsion from the Garden had not yet been announced. Mercy at once runs before judgment, and never from that day onward has she fallen behind. Before the victims of their own sin go into exile provision is made for the covering of their nakedness and the relief of their sense of shame. But whence came the covering? Innocent creatures that had been their companions in that happy home out of which they are soon to go must give their life, that through their sacrifice the melancholy consequences of sin might in some measure be averted. Vicarious sacrifice had its origin in Eden even before the doom of exile had fallen upon our race. Thenceforward the golden truth which lies at the heart of the Old Testament and of the New alike is this: "Where sin abounded grace did much more abound: that as sin hath reigned unto death even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord."

In the Passover also we have a distinguishing mark of

the unity of God's plan, and of the Bible which reveals His method of grace. Instituted to commemorate the deliverance of Israel from bondage by the mighty hand of God, it had nevertheless a significance in which all nations of the world have interest. For believers of every age and people and tongue have been taught to say: "Our Passover also hath been sacrificed, even Christ." Calvary is the realization of the Passover promise of hope. The night of Israel's deliverance was one "long to be remembered," Calvary's day is one which to all eternity shall never be forgotten.

It is true that the Law, "having a shadow of the good things to come, and not the very image of the things" themselves, must necessarily have temporary and incomplete character as a revelation of the will and the purpose of God; but let it be marked that it is the very sunlight which reveals the substance that causes the casting of the shadow; and that there must, in some notable sense, be points of resemblance between them. A tree cannot be made to cast the shadow of a man. They may not be substituted the one for the other, even as the darkness and the light of the day may not exchange places. Separately they do not speak with the same tones nor utter the same words. The Law says: "The soul that sinneth it shall die!" The Gospel says: "Deliver from going down to the pit, I have found a ransom." But they are never marked by contradiction. Together—the Gospel being the fulfillment of the Law—they speak to the world the one great truth for all the ages: "The wages of sin is death; but the free gift of God is eternal life in Jesus Christ our Lord." Calvary announces the first of these complemental phases of the one eternal truth even more emphatically than does

Sinai; and Sinai hushes its thunders to speak in the "still, small voice" from the "cleft of the rock" the blessed assurance that is couched in the terms of the second. The Holy of Holies had the Law. In its dread presence who might stand? But "that which was against us" was covered with the Mercy Seat. That Mercy Seat with the cherubim of glory overshadowing was the throne of the invisible God. "There will I meet with thee, and I will commune with thee from above the Mercy Seat." That Mercy Seat, *Kapporeth,* represents Jesus Christ and His all perfect righteousness, covering the Law, satisfying to the full measure its every requirement. And the cherubim, formed out of one solid piece of gold with the Mercy Seat, represent manhood redeemed and glorified in Christ Jesus—those to whom to live is Christ, in Christ and Christ in them the hope of glory. Bending over with faces downward they recognize that all they have and all they are they owe to Him who died for them and rose again. In communion with Him "Who dwelleth between the cherubim", in mingled supplication and thanksgiving they seem to say: "Behold, O God, our shield, and look upon the face of thine Anointed." This petition uttered by the Psalmist a thousand years before the advent of our Lord, we take today and make it the expression of our deepest longing and our fondest hope. The same Holy Spirit who then gave it origin, now makes it a most suitable help to our infirmity in prayer.

It is a source of great comfort and assurance to note that the unity of the Bible is such as the very gates of Hell cannot destroy. The fiercest darts of criticism have found in it a very rock of adamant and they have fallen brunted and broken at its foot.

In the first efforts at dismemberment of the Scriptures, "J" and "E" had no companions. Then "D" and "P" came to their help. By and by in the critics' extremity it was found necessary to have additional assistance, and then by some mysterious power the *Redactor,* "R," was summoned and he came. But not yet was the stress relieved, and soon at least *three* "Js," and three "Es," and *four* "Ps," and three "Rs," and three "Qs," are all enlisted in the common cause. Still later all of these seem to have been merged into "extensive schools," in the desperate attempt to find "sources" sufficiently numerous to meet the exigencies of the case; namely, the critics' multiplicity of assignments. Nevertheless, the critics treat the Bible as *one Book.* They find these "schools" scattered throughout the whole, practically common to all, and *not* a few representatives here and others there. The multitude of writers and editors have all to do with *one revelation*—if the critic will allow us to employ this term in speaking of the Scriptures.

A still more significant fact appears on making comparisons among critics; for it is well known that there is great difference in the representations that are made as to the character of the Bible and as to the effect of criticism upon the trustworthiness of the book. Wellhausen is reported to have said, in answer to William Robertson Nichol's inquiry, whether or not the Bible could retain its authority over the minds and hearts of men in the light in which criticism had placed it, "I do not see how it can." There is little reason for surprise in this judgment, coming as it does from one who confessed himself a "polytheist." Kuenen's estimate of the Bible's authority may very readily be estimated, if the statement of his biographer is true.

According to that statement, this prince among destructive critics did not believe in any God. Cheyne reverently sat at the feet of the "Deists of the eighteenth century," and acknowledged his indebtedness to them. But others, as Doctor Briggs, and Professor Driver, and Sir George Adam Smith, are on record as repeatedly affirming that the "critical conclusions" which they have accepted are not "in conflict either with the Christian creeds or the articles of the Christian faith," and that neither the inspiration nor the authority of the Scriptures is injuriously affected. Knowing what these "critical conclusions" are, we are astonished beyond measure at such professions of orthodoxy, and of confidence in the Bible. What is the explanation of this anomaly? What can it be but this: German criticism has swayed their reason, but it cannot wholly dominate their conscience. Under the spell of German scholarship, or in dread of being condemned by critical inquisitors, they have denied that the Bible is altogether what it claims to be; but removed from this tribunal, Galileo-like, their own Christian consciousness compels the confession, *nevertheless, it is the Word of God.* It is a tacit acknowledgment of the unshaken integrity of the Scriptures that these men, while they talk of the "assured results of criticism" in the speech of Ashdod, employ the language of Israel as they confess their inspiration and authority. In spite of the presumptuous claims of its open enemies, and the feeble concessions of its timid friends, the sum of God's word is truth. It is true from the beginning. Its unity has not been broken—its integrity has not been impaired. We have yet, for length and breadth, all the truth that lies between the vision of the sinless garden and the apocalypse of the Holy City; for height and depth, all the truth that sep-

arates yet links together the blessed announcement of a Heaven and the dread revelation of a Hell; for fullness and completeness, all the truth that compasses the all-sufficiency of Jesus Christ and the all-deficiency of man; for center and circumference and comprehension, Him who "was and is and is to come," "all and in all," "the way, and the truth, and the life."

But we have not yet reached the bounds of this text. From everlasting God's Word is true, and to everlasting it endures.

Here is a Word that has perpetuity, ay, it has eternity. Solomon has said that God has "set eternity in the heart." Surely this is true of the heart in which His Word is hidden. What a priceless treasure in a world of fleeting change!

When Moses addressed Israel for the last time from the foot of Nebo his eye was not dim and his strength gave no sign of decay, although he had borne the burdens of more than a century; nevertheless he went to the summit of the mountain to die. The hand that had wrought such wonders in Egypt and the wilderness, and the tongue that had spoken judgments such as never fell from the lips of any other only human soon moldered into grave-dust. Every other human hand and human tongue that had a part in the first proclamation of this Word of Life, save those of Enoch and Elijah, had a like end; but the Word of the Lord lives on. The heralds of the centuries past have gone to receive their crowns; but the Word of the Lord remains. One minister may go and another may come; but the Word of the Lord abides. Egypt, Assyria, Babylon, Persia, Greece, Rome, and other peoples whose history is interwoven with the chronicles of Israel, have perished,

and the covenant nation itself is "scattered and peeled;" but the Word of the Lord endures, to remind the scattered prodigals of the gracious promise of restoration to the Father's favor.

Macaulay's New Zealander may one day "take his stand on a broken arch of London Bridge to sketch the ruins of St. Paul's," events at least as wonderful have taken place in our world within the last five years. But if ever this strange fancy shall have become a stranger fact, out of the vast solitude this prophecy from the heavens shall thunder in his ears: "The grass withereth, the flower fadeth; * * * * * * surely the people is grass; but the Word of our God shall stand forever." And when the "heavens shall roll together as a scroll, and the elements shall melt with fervent heat," that most stupendous of physical changes, and most fraught with momentous consequence, will itself be but the fulfillment of this great, almighty Word which liveth and abideth forever.

Closely linked with the principle of *perpetuity*—indeed one of its essentially constituent elements—is that of *efficiency*. It cannot endure if it be unable to accomplish the purpose it was intended to serve. But here fear of failure may at once be flung to the winds. Hear the declaration of the eternal God of truth. "My word shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." This is the firm foundation which standeth sure, our ground of hope as we speak its message to the world. Relying upon pledges such as this, David, filled with the Spirit, summoned all the lands to praise, calling upon them to serve the Lord with gladness and to come into His presence with singing. Not content with the issuing of the summons, he

sounded also the note of triumphant anticipation: "All the ends of the earth shall remember and turn unto Jehovah; and all the kindreds of the nations shall worship before Thee." From the towers of his palace the "sweet Psalmist of Israel" might have looked almost to the utmost boundaries of the entire territory which then owned the sway of the King of kings, nevertheless in faith in God he sent out the call to every nation and people and tongue. To what sublimity of confidence does he rise in that one hundred and seventeenth Psalm. "Oh praise Jehovah, all ye nations; Laud Him, all ye peoples. For his loving kindness is great toward us; and the truth of Jehovah endureth forever. Praise ye Jehovah." Thus does he anticipate the glorious day when his own "Hallelujah Chorus" shall be upon every tongue, circling the world with praise to the Redeemer-King, and Zion's songs, as well as Zion's sons, shall have come back to their own.

In like exultant hope and triumphant faith Paul preached this single, eternal word of God's grace. He knew nothing among men but the one great theme of the Scriptures, "Jesus Christ and Him crucified." To the Jew such a Gospel was a stumbling-block, to the Greek it was foolishness; nevertheless Paul dared to affirm that God had highly exalted this crucified Christ, and had "given Him a name which is above every name, that at the name of Jesus every knee should bow of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." O brethren, I covet for myself, and for us all, the faith of David and of Paul; the faith that could thus look out over millenniums of years and uncounted leagues of land and sea, and claim all the world for Jesus

Christ. "We see not yet all things put under Him." The outward prospect of sight, while it furnishes much reason for joy, presents also vastly more that makes the heart heavy and sad. "We *see* not yet." But the forward prospect of hope and the upward prospect of faith warrant the confidence that, although the dominion of King Jesus is not yet acknowledged by the world, His final triumph is as sure as the promise and the purpose of God. We may sometimes grow heart-sick and soul-weary, notwithstanding the many exceeding great and precious promises—God forgive us that this is so; but "He shall not fail nor be discouraged till He have set judgment in the earth, and the isles shall wait for His law." What a Rock of Ages and ground of surest hope!

"It fortifies my soul to know
That, though I perish, truth is so;
That howsoe'er I stray or range,
Whate'er I do (He) does not change.
I steadier step when I recall,
That if I slip (He) shall not fall."

There is a scene pictured in the Gospel story which is an unfailing source of comfort to witnesses for the truth, as the truth is in Jesus; assuring them as it does of their Lord's present interest in the struggle between light and darkness, truth and error, and of the speedy triumph that shall come in His own best time. The twelve disciples are in a little fishing boat in the midst of Galilee, hopelessly struggling against the power of the sea. It is a time of night and storm. Away on the mountain on the shore their Lord is praying. But they are not forgotten, nor can cloud and darkness hide them from His sight. *"He saw them toiling in* rowing;" and "making the cause of their dismay the means of His approach," (the fine phrase of Doctor

McLaren), walking on the waves that threatened to engulf them, He came to their deliverance, bringing calm to the tossing seas and gladness to their troubled hearts. "It is I, be not afraid." When they had received Him into the ship immediately they were at the land whither they went, although but a moment before they were in the midst of the sea. Let the Church see in this the picture of her rescue and the evil principalities and powers that assail her the revelation of their defeat. What time the night is darkest, what time the storm is fiercest, what time the rowers' arms are weariest and their hearts are readiest to faint, behold He cometh, to whom the Father hath given all power in heaven and in earth. He will quell the rage of men and of devils. He will tread down their might; He will perfect that which concerneth His own; and at His coming immediately the ship will be in the haven whither it is bound. For every time of need or trial, the gracious message: "Lo, I am with you all the days," gives assurance that our labor will not be in vain in the Lord; that "he that goeth forth and weepeth, bearing precious seed"—God's own true, eternal word—"shall doubtless return again with rejoicing, bringing his sheaves with him;" and more, the "Blessed Hope and Glorious Appearing of our great God and Saviour" justify our absolute confidence in the efficiency of the "glorious Gospel of the blessed God" to make disciples of all the nations. Therefore, let us send it forth, into all the world and unto every creature,

FOR HIS NAME'S SAKE."

THE BIBLE'S TESTIMONY TO ITS OWN INSPIRATION

JAMES M. GRAY, D. D.

Dean of the Moody Bible Institute of Chicago; author of "Synthetic Bible Studies," "Great Epochs of Sacred History," "The Christian Workers' Commentary," "How to Master the English Bible," etc.

The title at once raises a question and awakens a challenge.

Why should the witness of the Bible be accepted as to its inspiration?

Is it not reasoning in a circle to do so? Is it not like accepting a man's own testimony that he tells the truth about himself?

To this we reply that had we sufficient evidence outside of the man himself that it was his habit always to tell the truth, we might then reasonably believe him even when he spoke about himself.

And this is the case for the Bible. The evidence of its credibility as to matters of fact is beyond controversy, and growing stronger with every decade.

It is not the province of this address to go into that; but on the assumption that the Bible may be believed upon other matters it is fair to assume that it may be believed about itself.

I. What then does it say as to its own inspiration?

To begin with the Old Testament, the late Dr. James H. Brookes is sponsor for the statement that the phrase,

Helpful books by the above author listed on pages 446-449.

"Thus saith the Holy Ghost," or its equivalent, is used at least 2,000 times in the Old Testament. To be sure this is an evidence of revelation rather than inspiration, and there is a strong difference between the two. As Doctor Chalmers puts it, the one is the influx, the other the efflux. One is divine information communicated by God to men and the other is divine information communicated by God *through* man to other men.

But when the phrase occurs 2,000 times in a writing no larger than the Old Testament it approaches inspiration so closely as to be almost identical with it.

To illustrate, take the book of Leviticus. It has twenty-seven chapters, and the expression, "The Lord spake unto Moses," or its equivalent, occurs fifty-four times, or an average of twice for every chapter. To be sure, it does not say that Moses wrote what the Lord thus spake to him, but the inference is so strong that Moses, and none other, must have written it, as to make the revelation and the inspiration of that book practically one and the same. Therefore, we are not surprised to find the author of the Epistle to the Hebrews (9:6-8) declaring the Holy Ghost to be the one who caused the directions for the Tabernacle services to be recorded in Leviticus.

The Psalmist and the Prophets

But we are not limited to such an argument; for when we reach the work of David, perhaps the second most voluminous human author of the Old Testament, he says explicitly, "The Spirit of the Lord spake by me, and His Word was in my tongue" (II Samuel 23:2).

And our Lord Himself confirms this statement. In Matthew 22, when the Pharisees in reply to His question, said that Christ was simply the Son of David, He inquired:

"How then, doth David in the Spirit, call Him Lord if He is His son?" In other words, the 110th Psalm containing those words of David was inspired of God, according to Jesus Christ, and if so, were not his other Psalms likewise inspired?

It is of still another Psalm that Peter speaks in Acts 1:16, when urging upon the apostles a successor to Judas: "Men and brethren," said he, "this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus." It is the 41st Psalm that is in question here.

The early church had no hesitancy in ascribing the 2d Psalm to the Holy Spirit in the same way, testifying that God "by the mouth of Thy servant, David, hath said, Why did the nations rage?" (Acts 4:25.)

The 95th Psalm is similarly identified as to its divine authorship in Hebrews 4. At the third verse we have, "Even as He (the Holy Ghost) hath said;" at verse 4, "For He (the Holy Ghost) hath said;" at verse 7, "He (the Holy Ghost) again defineth a certain day, saying in David," etc.

And the books of the prophets are declared to be inspired in the same manner as the Psalms.

For example, in Acts 28:25, Paul says, "Well spake the Holy Ghost by Isaiah the prophet," and then follows a quotation from Isaiah.

In Hebrews 10:15, it is written, "And the Holy Ghost also is a witness to us; for after that He hath said," and then follows a quotation from Jeremiah.

General Statements

But not to go further into detail, we find such general statements of the inspiration of the Old Testament as those in I Peter 1:10, 11; II Peter 1:21 and II Tim. 3:16.

In the first-named, we read that "the prophets inquired * * * * what, or what manner of time, the Spirit of Christ which was in them did signify when He testified beforehand the sufferings of Christ and the glory that should follow?"

Here is a clear witness that it was not so much the prophets themselves who recorded these predictions about the first and second coming of Christ, but the Holy Spirit who recorded them through the prophets. And indeed the latter were so far from understanding the nature and meaning of what they wrote, that after it was recorded by them, they began to study it for themselves.

The second passage tells us that "no prophecy ever came in old time by the will of man; but men spake from God being moved by the Holy Ghost."

It is capable of proof that "prophecy" in this case means written prophecy, and that the word is not limited to the prediction of events, but includes whatever God has caused to be recorded without reference to the element of time.

Argument for II Timothy 3:16

The third is that well-known testimony of Paul: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be complete, completely furnished unto all good works."

The phrase "inspiration of God" means literally, "God-breathed." "All scripture is God-breathed."

The Revised Version renders this a little differently, giving an opportunity to cavillers to say on the basis of it, that some Scripture is inspired of God, and some is not, and that the "profitableness" extends to the former and not the latter. The precise words of the Revised Version are "Every scripture inspired of God is also profitable."

But we reply (1) that Paul would hardly express so weak a truism as that; (2) that the King James version is the better Greek in the sense that it is more consistent with the similar construction in other places of the New Testament; (3) that a large proportion of the revisers voted against the change; (4) that the revisers place the King James rendering in the margin as of practically equal authority with the text; (5) that some devout scholars, like Gaussen and Wordsworth, for example, staunch defenders of plenary inscription, accept the revised version, and by interpolating a word for which they believe they have authority, make it even a stronger statement than the other, viz., "Every scripture (because) inspired of God is also profitable."

The limits and the character of this address will not justify a fuller treatment of this text, but I may add that I accept the King James rendering at its full face value, "All scripture is given by inspiration of God."

II. But thus far we have been dwelling on the inspiration of the Old Testament only; and yet if that is inspired it almost goes without saying that the New Testament must be inspired also, because it is the later and more important revelation of the two.

The opening verses of the first and second chapters of Hebrews warrant our saying this, which read: "God, who at sundry times and in divers manners spake in times past

unto the fathers by the prophets, hath in these last days spoken unto us by His Son, * * * Therefore, we ought to give the more earnest heed to the things which we have heard."

And this inference is rendered all the stronger by the fact that, as Gaussen says, the New Testament sometimes explains, sometimes proves, and sometimes even dares to repeal ordinances of the Old Testament. For an illustration of the last, take Galatians 5:6, "For in Jesus Christ, neither circumcision availeth anything, nor uncircumcision." One could hardly require a stronger evidence of the authority of the New Testament over the Old than this and hence its divine inspiration.

Furthermore, the New Testament writers were especially qualified for their task. The Holy Ghost would teach them all things and brings all things to their remembrance, Christ said. He would show them things to come. They were promised inspiration of the most absolute character as to what they should speak on certain occasions when their words would be but limited and temporary; how much more likely therefore that they would receive it for what they should write when it was to cover the whole range of revelation and to last forever? (Matt. 10:19, 20; John 14:26, etc.)

It may be added that the New Testament writers directly claim inspiration. In Acts 15:23-29, James says, "It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things." This is a very clear affirmation that the Holy Ghost is the real writer of the letter to the Gentile churches which then follows.

In Ephesians, Paul speaks of the mystery of the church "which in other generations was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit." This revelation was incident to its recording by one of these same apostles in this letter.

Again in II Peter 3:2, the Apostle places his own words on a level with those of the prophets of the Old Testament, and in verses 15 and 16 he does the same with the writings of Paul, classifying them as he does, "with the other scriptures."

III. Having now produced the direct evidence of the Bible to the inspiration both of the Old and New Testaments, there arise certain questions to be answered.

For instance: First

WHAT IS MEANT BY INSPIRATION?

To this we can only say that it is an enduement of the Holy Spirit coming upon the writers of the Old and New Testaments directing and enabling them to write those books free from all error.

And to this we must add that it is unique in the sense that it came on no other men, at no other time and for no other purpose.

It is not human genius, in other words, which is a *natural* gift to *some* men; neither is it spiritual illumination, which is a *spiritual* gift in a greater or less degree to *all* regenerated men. Inspiration is different from either of these things.

Its mode is inscrutable. We do not know how the Holy Spirit operated on the minds of the human authors to produce the books, any more than we know how He operates in human souls in regeneration. We simply accept

the one mystery, as we do the other, on the testimony of the Word of God and of that experience which appeals to faith. "The wind bloweth where it listeth, and thou canst not tell whence it cometh, and whither it goeth; so is everyone that is born of the Spirit." And so, it may be said, is every one who has been inspired by the Spirit to record God's word.

Second. DOES THIS INSPIRATION EXTEND TO THE TRANSLATIONS OR VERSIONS OF THE BIBLE. And if not, what practical value has it for us, inasmuch as the originals have long since perished?

We reply that the inspiration is limited to the original autographs and does not apply in the same sense to the versions or translations; nevertheless the science of Biblical criticism has given us in our English translation, the Revised Version for example, that which for all practical purposes is the very autographs of the inspired writers.

To illustrate the point, take the Declaration of Independence. How many of us have ever seen the original document? How many know whether it still exists? And yet if it were destroyed or lost, how many of us doubt that exact copies of it are to be found in all our school histories and in the libraries of other nations?

As a matter of fact, the opponents of plenary inspiration have never set much value on any argument growing out of the fact that we do not possess the original documents. Builders do not drive piles into the earth if they never expect to touch bottom, and Biblical critics would not dispute about the Scripture text, and minutely examine the history and meaning of single words if at the end there were no close approximate to an absolute. As Dr. George H. Bishop once said, "Our concordance every time we take

it up, speaks loudly to us of a once inerrant parchment."

Third. That word "inerrant" suggests a third inquiry, namely as to THE EXTENT OF THE INSPIRATION OF THE SCRIPTURES.

That is to say, we can appreciate its necessity so far as the predictive prophecies are concerned, and the profounder revelations of the New Testament epistles, and the words of Jesus; but what about the historical books whose data might be gathered in a more usual way? Are we to suppose that they were inspired as truly as other parts of the Bible?

1. Our answer is first, that *"all* scripture is given by inspiration of God." That is what the Bible itself says, and "all scripture" includes the historical books as well as the others.

The data of the historical books indeed, might have been obtained from natural sources, but what about the guidance of the writers in the selection and narration of those data?

The record of the creation, the fall and the deluge as given in Genesis compared with that record unearthed by the excavations in Bible lands ought to satisfy us on this point. The puerility and grotesqueness of the latter in many cases, bear sad evidence of the human and sinful mould through which they ran, and show the need of a higher and holier power than man to lead him out of the labyrinth of error into the open space of truth.

2. Furthermore, the historical books are in some respects the most important in the Bible, since they afford the basis for all its doctrinal teaching. They are the foundation of the superstructure of revealed truth. The doctrine of sin is dependent on the history of the fall; the doc-

trine of the atonement is elucidated by the Levitical offerings; the priesthood of Christ is only understood by that of Aaron and his sons.

Paul emphasizes this in 1 Cor. 10:6-11, where, referring to the Old Testament history of Israel, he says, "Now all these things happened unto them for ensamples; and they are written for our admonition upon whom the ends of the age are come."

Thus without going further, we may say with a distinguished American theologian, that "it is impossible to secure the *religious* infallibility of the Bible, if we exclude *Bible history* from the sphere of its inspiration."

Fourth. But the extensive conception of inspiration raises a fourth inquiry AS TO ITS INTENSIVE CHARACTER.

In other words, there are some who concede the plenary inscription of the Bible and the whole Bible for that matter, the historical books as well as the other books, but they limit it nevertheless to the thought rather than the words which express the thought, to the substance but not the form.

To this we take exception. As the late A. J. Gordon once said, "to deny that the Holy Spirit speaks in Scripture is an intelligible proposition; but to admit that He speaks, is it not impossible to know what He says except as we have His words?"

That is to say, men think in words, and the more important the thought the greater the care to find words in which to express the thought. The two are inseparable—the thought and the word—as much so "as the sum and its figures, or a tune and its notes," or the sun and its light.

But to dismiss the philosophy of the matter and look at the facts:

1. There certainly were some occasions when the very words were given of God to the human agents. Balaam is an instance, Saul is another, and Caiaphas another (Numbers 22:38; I Sam. 10:10; John 11:49-52). When the last named said of Christ, "it were expedient that one man should die for the people," John expressly adds, "This spake he not of himself, but he prophesied."

And to this agrees the circumstance of the day of Pentecost when "men began to speak with other tongues as *the Spirit gave them utterance.*"

2. The Bible plainly teaches that inspiration extends to its words.

God said He would be with Moses' *mouth* and teach him what he should say (Exod. 4:10-12).

We have before quoted David to the same effect, that God's word was *in his tongue* (II Sam. 23:1, 2).

Jeremiah testified that the Lord said unto him, "Behold I have put my word in thy mouth" (1:6-9).

Peter said "No prophecy ever came by the *will* of man," which seems to preclude the independent operation of the writer's thought, and to focus the fact of inspiration on his words written.

In the New Testament Paul very particularly distinguishes between the "things" or the "thoughts" which God gave him and the words in which he expressed them, claiming inspiration for both (I Cor. 2:12, 13).

In Gal. 3:16 he employs not merely a single word, but a single letter of a word as a basis of an argument for a great doctrine, saying: "Now to Abraham and his seed were the promises made. He saith not, 'And to seeds, as of many; but as on one, And to thy seed, which is Christ.'"

The author of the Epistle to the Hebrews bases a sim-

ilar argument on the word "all" in Chapter 2:8; on the word "one" in 2:11; and on the phrase, "yet once more" in 12:26, 27. In the last instance he is quoting the prophet Haggai in whom God says, "Yet once more, I shake not the earth only, but also the heaven;" on which he comments by saying: "And this 'yet once more,' signifieth" so and so.

3. But perhaps the most unique argument for the inspiration of the very words of Scripture is the relation which Jesus Christ bears to them.

He tells us that He Himself was inspired as to His words, and He uses the Scripture as though those who wrote them were inspired as to their words.

As to Himself He says: "The Father gave me a commandment *what I should say* and *what I should speak*" (John 12:49). As to the other Scriptures, we find Him overcoming the tempter in the wilderness by three quotations from Deuteronomy, without note or comment except, "It is written." As Adolph Monod says: "I know of nothing in the whole history of humanity, nor even in the field of divine revelation that proves more clearly than this the inspiration of the Scriptures. Jesus Christ, the Lord of heaven and earth, calling to His aid in that solemn moment Moses His servant! How can we explain that spiritual mystery, that wonderful reversing of the order of things, if, for Jesus, the words of Moses were not the very words of God?"

IV. Time will not permit the further pursuit of the subject.

I admit that there are difficulties in the way of accepting all that has been said.

Supposed discrepancies in the text will be quoted; supposed contradictions between the teachings of the Bible

and the facts of science; variety in style among the different writers; various readings of the manuscripts extant and other things.

But two or three general replies may be made.

In the first place, there is no difficulty that can be named today, that has not been known, examined and amply met ages ago. Moreover with the lapse of time these difficulties have not increased but lessened. This is notably so as to the supposed contradictions of science and discrepancies of the text.

I may say also without, I trust, unduly speaking of myself, that I have personally and carefully examined every difficulty that has been named, and am satisfied that all of them are slight in comparison with the difficulties that must present themselves to any other view of the Bible, or of its inspiration, whatever.

Therefore I covet the privilege of concluding this address, as I concluded another on the same subject some years ago, with a concrete testimony of the General Assembly of the Presbyterian Church of America.

This assembly as you know, represents and contains in its membership some of the strongest intellects, the most cultivated as well as the most devout Christian men, clerical and lay, in any church and in any country on the earth. As I am not a Presbyterian I can say this with the greater freedom.

At its august gathering in the city of Washington, D. C., not so many years ago, it put forth this declaration which it has never altered nor abridged; and which deserves to be inscribed in letters of gold in the enduring stone of every church edifice in the world, or flashed forth

in electric fire from every tower, or steeple, or capitol, or arch, namely:

"The Bible as we now have it, in its various translations and revisions, when freed from all errors and mistakes of translators, copyists and printers, is the very Word of God, and consequently wholly without error!" Upon that declaration I am willing to take my stand and to stake my life forever.

THE WITNESS OF HISTORY TO THE INSPIRATION OF THE WORD.

W. H. Griffith Thomas, D.D.

Formerly Principal of Wycliffe Hall, Oxford, Author of Grace and Power, Christianity is Christ, and The Apostle Peter.

It is a familiar statement, and as true as it is familiar, that all the religions in the world have their sacred books. It would seem as if a religion were impossible without a book. Tradition is uncertain and truth cannot be handed down by word of mouth to successive generations without becoming involved in error. For this reason the old saying is both true and pertinent, *littera scripta manet*, "the written word abides."

The Bible has occupied a special place through all the Christian centuries, and this constitutes our present topic, "The Witness of History to the Divine Character of Scripture." It will only be necessary to appeal to facts, to those matters which are capable of verification by all.

I. The most important evidence is that which is afforded by the Christian church. Starting from today we can see what this means in all the ages of Christianity. The Bible is found everywhere today in connection with Christian life and work. It is used for preaching and teaching, in connection with commentaries, books and articles, and as the court of appeal for the various aspects of Christian truth.

When we work backward we can see the same thing during the four centuries or more in which we have had

Helpful books by the above author listed on pages 446-449.

a printed Bible. No one can question the unique place occupied by the Bible throughout this period. Then behind the printed Word there are various versions of the Middle Ages, especially that of Wycliffe. The authority of the Scripture was equally evident then. From this time we can work back to the age of the manuscripts in the fourth century. Of these, which are very numerous, there are three very important ones. There is Codex Vaticanus in Rome; Codex Sinaiticus in Petrograd and Codex Alexandrinus in London. Scarcely less important is the Freer manuscript now in America. From the same century come no fewer than ten catalogs of New Testament books, six of these being identical with ours and the other four, while omitting some of ours, do not include any books not found in the present New Testament.

Further back still, there are quotations by various writers representing both the Eastern and Western branches of the church, quotations that afford clear testimony to belief in the divine authority of Scripture. Then in the second century there are versions like the Latin and Syriac and this brings us to within fifty years from the time of the Apostle John. In the first century there is the evidence of the well-known and representative Jew, Josephus, whose testimony clearly proves the identity of the Old Testament of his day (our Lord's time) with that of ours.

These are a few of the important points made in that old but (in this respect) still valuable book, Paley's "Evidences of Christianity." And it shows that all through the centuries the church has regarded the Bible as an unique book, as the record of divine revelation and therefore the voice of God for human life. There is scarcely

anything more impressive than the unanimity of belief in divine character of the Scripture in the early centuries. Westcott in his Introduction to the "Study of the Gospels" points out how, amid varieties of attitudes, influences, temperaments and places, with differences of education and character, the essential agreement of the Fathers of the first three centuries is all the more remarkable. There was "one great idea of inspiration in the scattered societies of ancient Christendom" (p. 417).

II. Another witness is that of Heresy, for every erroneous idea asserting itself to be Christian claimed to be based on Scripture. In the second century Gnosticism appealed in this way, and one heretic, Marcion, drew up his own list of New Testament books, rejecting everything that did not agree with his own views. The same testimony is seen in the Sabellian heresy of the third century and the Arian of the fourth. So it has been ever since, errors of various kinds, ancient and modern, claiming their warrant from Scripture and thereby testifying to the uniqueness of the Bible in Christianity. Swedenborgianism, Christian Science, Russellism, Theosophy, Spiritualism and the like, all call attention to the Bible and attempt to justify their positions from the Word of God. These things clearly indicate what the Bible is in the eyes of those who wish to prove that their views are in harmony with Christianity.

But at this point comes the inquiry as to wherein lies the authority of the Bible. Some say the Bible was given by the church and that on this account the authority consists in the volume as handed down through the ages. But another question at once emerges: When did the church do this, and what church did it? History will be sought

in vain for any action of a church council settling the Bible. When, for the first time, in the fourth century, the church as a whole dealt with this subject, it was not to settle by decision what was to be the New Testament, but simply to bear witness to what beliefs already existed in the various churches regarding these books. The separate books had their own authority from the moment they were written and issued by properly qualified men, and the church in the fourth century in its corporate capacity testified to the way in which these books had long ago received authority from Christian people. The reason why these writings were regarded as authoritative was the belief that they contained divine revelation. Thus when Jeremiah wrote the contents of chapter 36, the truth was at once recognized as authoritative because of the prophetic authority behind it. And so also when Paul wrote Romans it was immediately authoritative and would have continued to be so, even though it had never been included in a volume. The inclusion into a volume did not give authority to what did not before possess it, but merely recognized the existence of that authority. The gathering of all the separate books is called canonization and as some one has truly said: "Canonization created a book, not a revelation." The collection into a volume was inevitable, especially in view of the example of the Old Testament, but it must never be forgotten that the gathering together into one volume did not for the first time constitute the books authoritative. The heart of this whole question has been well put in words that deserve special emphasis and careful consideration: *"the New Testament is not an authorized collection of books, but a collection of authorized books."* The authority lies in the books, not in the collection. For

this reason when heretics collected their books, the church naturally bore testimony to what it believed to be the inspired and authoritative Scripture.

III. There is the witness of other books. It is well known that a number of other books "hovered" on the verge of the canon of the Old and New Testaments for some time, but were finally rejected. Thus the books of the Apocrypha, though closely associated with the Old Testament, were never recognized by the Jews as part of their Bible, and the fact that they are now included in the Scripture by the Church of Rome was largely due to the ignorance of Hebrew on the part of Augustine. Men like Origen and Jerome made no mistake, and always differentiated between the Old Testament and the Apocrypha. So also in regard to the New Testament, certain books like the Epistle of Barnabas were set aside because of the proofs that they did not come from apostolic sources and were therefore lacking divine authority and inspiration. The bearing of this on our present subject can be seen from some words of that great scholar, Professor Gwatkin, of Cambridge, England: "There is no more striking contrast in the whole range of literature than that between the creative energy of the Apostolic writers and the imitative poverty of the sub-apostolic. The difference of the canonical and uncanonical, so studiously ignored by some of the literary critics, is not a fiction of some church authority but a fact which no serious reader can fail to notice. * * * We miss the spiritual depth and intellectual force and clearness of the New Testament." (Early Church History, Vol. 1, 98, 99.)

This contrast shows what the early church and indeed what the church of all ages has felt as to the uniqueness

of the books contained in our Bible. As another profound scholar, Dr. George Salmon, Provost of Trinity College, Dublin, remarked: "The Scriptures by their own weight * * * crushed all rivals out of existence."

IV. The evidence of opponents of Christianity is another point of importance. Their attacks have invariably been centered on the Bible as the citadel of the faith, for they evidently realised that the destruction of holy Scripture would involve the destruction of the Christian religion. Thus in the second century, Celsus attacked the truth of the New Testament, in the third century the Roman imperial authorities significantly ordered all sacred books to be given up for destruction, and in the fourth century Porphyry concentrated his opposition on the book of Daniel because of its predictive and therefore supernatural element. And so it has been ever since; men have attacked the Bible because of its place and power in Christianity and this fact is one of the striking testimonies to it as a book of divine authority and inspiration.

V. The explorations in Eastern lands can also be brought forward in support of the uniqueness of the Bible. For over 60 years there have been wonderful discoveries in Babylonia, Egypt, Palestine and Asia Minor, and these have shed singular light on the contents both of the Old and also of the New Testament. Indeed, it is a remarkable and profoundly impressive fact that not one of these discoveries has proved the inaccuracy of the Bible, but on the contrary, many of them have confirmed the truth of the Scripture in regard to facts of history and customs of ordinary life. Very much in support of this contention can be derived from "The Deciding Voice of the Monuments", by Dr. M. G. Kyle.

VI. A comparison of the Bible with the sacred books of other religions is another proof of what history says of the Christian Scriptures. During recent years much attention has been given to the comparative study of religion, and this method is capable of producing very valuable results, because the more Christianity is studied in comparison with other faiths the more it will be seen to be, as Dr. Joseph Parker once said, not a comparative, but the superlative religion. We have only to look at other books making the same claim as the Bible to see the vast difference. Max Muller translated some of the sacred books of the East, but was compelled to omit great sections because of the absolute impossibility of reproducing these books verbatim into English. When people now read these translations and observe their interest and beauty, their truth and purity, they forget, if indeed they know, that sections of very different character have been omitted. But the fact of an expurgated edition tells its own tale.

To the same effect is the evidence of another great authority, the Oxford scholar, Sir Monier Monier-Williams, whom I heard several years ago say that the fundamental difference between all those books of the East and the Bible is that the former taught salvation by works and merit, while the latter teaches it as coming by grace through faith.

And the results of these books on human life, as compared with what the Bible has done and is doing, is a strong and striking proof of the divine power of the Word of God. If you want to see what other books can do, look at the countries where they have been influential, If you want to know what Hinduism can do, look at India. If you want to know what Buddhism can do, look at

India and Japan. If you want to know what Confucianism can do, look at China. If you want to know what the Koran can do, look at Turkey and Egypt. We have no fear about the comparison. We feel perfectly certain that every comparison will show the infinite superiority of the Bible over all these books of the various religious systems.

VII. Last of all, and crowning everything else is the circulation of the Bible. Bible societies in various countries are circulating the Scripture in whole or in part in over 600 languages and dialects. There is no book in the world as widely translated and distributed. Not only so, but there is no book so capable of proper translation. Many books cannot be adequately rendered from the original language into another, for the "flavor" becomes lost. We have only to think how much of Shakespeare would be left if one of his soliloquies were rendered (say) in Chinese. But the Bible loses very little by translation and its message of salvation finds expression, at once adequate and satisfying, in every tongue into which it is rendered.

And the effects of all this circulation of the Bible are apparent everywhere. The war alone has done much to prove the power of Scripture over human life. It is not too much to say that the Bible House in New York and the Bible House in London are among the finest evidences of Christianity.

Surveying this summary of history in relation to the Bible, three things stand out.

First. *The Singularity of the Scripture.* It is unique. There is no other book in the world of which these things can be said. There is no real alternative: either this book is divine or else there is no other.

Second. *The Sufficiency of the Scripture.* In the Bible

we have a little book, easily obtained and quickly read. It has transformed individuals, uplifted communities, permeated literature, influenced philosophy, faced empires, dominated civilization and demands attention wherever it goes.

Third. *The Supremacy of the Scripture.* History shows that the Christian revelation and the Bible go together and that Christ never reveals Himself fully apart from the Scripture. The Bible is supreme over human reason because reason is only a channel, not a source of truth; an opportunity for testing revelation, not the creator of it. And Scripture is supreme over the church, because the church was created by the Word of God, first spoken and afterwards written. We do not set aside either reason or church, but simply say that for the purest, clearest, fullest revelation of Christ as our supreme authority we have to turn to the Bible. It is our final court of appeal, and contains the last and supreme word on everything connected with the spiritual life. We cannot imagine any book giving us the last word on astronomy, geology, biology or any of the other sciences, because there is always something new to be discovered and stated. But here is a book nearly 2,000 years old which contains the best and last teaching about God, sin, redemption and eternity. And for this reason some of us rejoice in these words of one of the Articles of the Episcopal Church: "Holy Scripture containeth all things necessary to salvation, and so that whatsoever is not read therein or may be proved thereby is not to be required of any man that it should be believed as an article of the faith or be thought requisite or necessary to salvation." This is what David Livingstone meant when speaking to Stanley he said, "Stanley, I read the

Bible through four times while I was waiting at Manyuema. All that I am I owe to Christ Jesus, revealed to me in His divine Book. O, Stanley, Stanley! here is the source of strength and transforming power."

Among other testimonies to the same fact, the words of President Grant may be given: "Hold fast to the Bible as the sheet-anchor to your liberties. Write its precepts in your heart and practice them in your lives. To the influence of this Book we are indebted for all the progress made in true civilization, and to this must we look as our guide in the future".

In the Louvre in Paris, there is a picture of the great Council of Constantinople, 381, which dealt with the heresy of Macedonius in regard to the deity of the Holy Spirit. The bishops present are depicted as seated in a semi-circle and in the centre is a throne, with a roll on it indicating Scripture as the final appeal. And at another Council, that of Chalcedon, 451, the Gospels were placed similarly in the centre for the same purpose.

And so we say to everyone: examine these facts of history and experience, sift them to the very last possibility, and without a doubt the conclusion will be: "Thy word is true from the beginning;" "Thy word is very pure;" "Thy word is a lamp unto my feet;" "the grass withereth, the flower fadeth, but the word of our God shall stand forever."

THE WITNESS OF HUMAN EXPERIENCE TO THE INSPIRATION OF THE WORD

P. W. Philpot

Pastor of the Gospel Tabernacle of Hamilton, Ontario, a church which he founded and has rebuilt four times, doubling its capacity with each rebuilding.

In undertaking to address you on this subject, I would like to say that I am not attempting to defend the Holy Bible. I have never felt that to be my mission, nor for that matter have I ever felt that the Word of God needed defending by any man. For over 25 years I have proven that if the gospel is preached, it will manifest its divine power and defend itself.

I sometimes think that we take the higher critic by far too seriously and this gives them a sense of importance that is altogether out of proportion with their influence.

It was Mr. Spurgeon I think who used to tell the story of the two little boys, one a very bad little boy, and the other a very good little boy. The bad little boy went out to throw mud at the moon and the good little boy took a basin of water and went out to wash it off, but what do you suppose that the good old moon was doing all the time the boys were throwing mud and splashing water? Why it was just shining all the time—and so the Word of God is unaffected by every attempt to annihilate or shorten it. It never changes and simply refuses to appear in any other form for He has said, "One jot or one tittle shall in no wise pass * * * till all be fulfilled." (Matt. 5:18.)

Helpful books by the above author listed on pages 446-449.

I have a feeling that those who believe in the Word of God and have experienced its power in their lives and ministry will not be greatly disturbed over the "shorter Bible" and the "Christless Church." As a matter of fact, a number of churches have been Christless for a long time, and I should think a shorter Bible would be to such a church much more convenient than the real living Word of God.

Probably never since the church began have the Scriptures been so fiercely, so subtly and so cleverly assailed as at the prerent time, and yet, never were they so widely circulated, so highly prized and so earnestly studied as at this very hour.

Recently the British and Foreign Bible Society reported that since its foundation in 1804, they have circulated the surprising total of 3,000,000 volumes, each being a Bible or a Testament or a complete Book of the Scripture, and during the war years, 1914 to 1918, that same Society printed versions of some parts of the Bible in 34 fresh languages and dialects. Now, add to this the record of the American Bible Society, the National Bible Society of Scotland, and the Hibernian Bible Society, the Scripture Gift Mission and the Pocket Testament League, and you will see that the Old Book not only lives, but it is thriving on opposition.

Why, you might just as well take a watering-can and try to quench the sun shining in yonder heaven, or undertake to remove the earth to the Planet of Mars with a teaspoon as to try to destroy or shorten the Bible. "Heaven and earth shall pass away, but My Words shall never pass away, saith the Lord."

Last eve I paused besides the blacksmith's door,
And heard the anvil ring the vesper chime;
And looking in I saw upon the floor
Old hammers, worn with beating years of time.

"How many anvils have you had," said I,
"To wear and batter all these hammers so?"
"Just one," said he, and then with twinkling eye,
"The anvil wears the hammers out, you know."

And so, I thought, the anvil of God's Word,
In ages, skeptic blows have beat upon,
Yet, though the noise of falling blows was heard,
The anvil is unharmed, the hammers gone.

It is significant that the Coat of Arms of the French Bible Society is a Bible in the form of an anvil with many broken hammers around it and the motto is: *"The Hammers Break, the Anvil abides forever."*

The previous speaker has given you historical evidence as to the inspiration of the Scriptures, and I am requested to submit some human experience. The historical and the experimental go together, as Dr. Griffith Thomas has said in one of his books: "You cannot separate the historical Jesus from the Christ of experience without losing both," but I think in the strict order of precedence there is a sense in which Christian experience comes before Christian Doctrine. The experience prepares the heart for the doctrine and the doctrine gives expression to the experience. Jesus, in speaking of the Holy Spirit, who is the author of the Scriptures, says: "I will send him unto you * * *." "Howbeit, when he, the Spirit of truth is come, he will guide you into all truth" (John 16:7, 13). Do you think that Saul of Tarsus could have possibly grasped the plan of God for the church and the world in the way that he did had he not first have had that wonderful experience on

the way to Damascus when his eyes were opened and he saw Jesus as the annointed Son of God and was filled with the Holy Ghost? Listen to his own testimony: "It is written, 'Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him, but God hath revealed them unto us by His Spirit, for the Spirit searcheth all things, yea, the deep things of God.' But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned." (1 Cor. 2:9, 10, 14.) Which is another way of saying that the qualifications for receiving the revelation of God call for more than a big brain or a great education. There must be the "new heart" and the "right spirit."

Take the aspostles of our Lord Jesus Christ: How perplexed they were, how befogged their brains, until that day when the Holy Spirit came and possessed them. Why, in a few minutes after that experience, Peter had a comprehensive grasp of the plan and purpose of God through Jesus Christ.

We sometimes talk about the miracles, the great wonders that were wrought through the ministry of these fishermen, but to me these are not nearly so marvelous as the great change the Holy Spirit made in the men themselves.

A few years ago I heard a scholar of some note say that when he was a student in one of the Western Universities, there came one day to the school an old preacher, who was asked to address the graduating class, and he greatly insulted the young men by telling them that while they had learned a great deal during those years of hard

study, that when the Holy Spirit got possession of their lives He would teach them more about God and divine things in one hour than they had learned in that University in seven years. "This made me desperately angry," said the minister, "but I couldn't get away from that statement, and inside of a week it had driven me to my knees, and sure enough when He came and possessed me I knew more about God and His will in ten minutes than I had even known before in all my life."

Now I am convinced that a great many of our brethren who are opposing the great fundamentals have never been born again. Indeed, many of them ridicule the thought of any such change, hence they cannot grasp these spiritual things nor can they "see the Kingdom of God."

Now we recognize that this Book comes to us with enormous claims, both as to its divine origin and its right to control our lives, and we believe that every claim it makes is fully sustained and we bow to its absolute authority, and are "ready to give an answer to those who ask a reason for the hope that is in them." "How would you answer a man who does not believe in the miracles of the Bible?" asked a preacher the other day. "Why I would have a few fresh miracles of my own," I replied. The man who really believes God's Word and preaches it is sure to have some first hand evidence of the power and inspiration of the Bible. "That which we have seen with our eyes, which we have looked upon and our hands have handled of the Word of Life, for the life was manifested and we have seen it and bear witness." (I John 1:1, 2.)

That is the testimony of fact, and facts are stubborn things. No amount of argument or reasoning can destroy

them. A personal experience of "the washing of regeneration and the renewing of the Holy Ghost" is one of the things that cannot be shaken in these days of apostasy and perplexity.

I tell you people, it is a great thing when the Scriptures are assailed, to be able to step back with both feet on your own experience and face men and demons with your testimony: "I know these things are true, for God has verified them in my own life."

John wrote his gospel that we might believe and have eternal life, and he wrote his epistles that men who believe might know that they have that life. In the gospel we find the expression: "Life," or "eternal life" eighty different times, and the word "believe" over forty times. In the epistle, there are five chapters, and they all treat the great subject of *knowing* that we are children of God. The word "know" or "knowledge" occurs in that little epistle over fifty times. He concludes his gospel by saying "these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through His name." (John 20:31.) The corresponding passage is found in 1 John 5:13: "These things have I written unto you that believe on the name of the Son of God, that ye may *know* that ye have eternal life." The one thing that you can be absolutely sure of is *eternal life.*

I know that I am born of God and belong to Him better than I know that I am the son of the precious little woman that I call "mother." A little time ago I was in the home of a brother minister when a young man came in and was introduced as "the son of a prominent man in that town." After he went out the minister said to me

"You know, he is not their own son, although he thinks so. When he was an infant of only a few days, he was left on the door step in a basket, and he has never found it out." Now I got serious right away, and I began to ask myself the question whether I was really a Philpot or not—I could see that there was a possibility of being left on the door step when I was a youngster, too—but there need be no uncertainty about the second birth. If we are born of God, we know it. We were there when it took place and gave the consent of our own will to the transaction—and we say with John, "We know that we have passed from death unto life." Paul says, "If any man"—now note that word, not only the Jerry McAuleys, Sam Hadleys or Mel Trotters, but "any man, be in Christ, he is a new creature. Old things are passed away; behold all things are become new." Now that is an experience—something that you know and something that other folks can see and appreciate. I know a man who thirty years ago was a vile blasphemer. His language was foul and disgusting; because of the habit he loathed himself, tried desperately hard to break it, but failed again and again, and one night he accepted Christ as a Savior, was given power to become a son of God and power to live as a son of God—and from that day there has never come a suggestion of an oath to his lips. We say this to the praise of the glory of God's grace "ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me." (Acts. 1:8).

When Peter and John were brought before the Jewish council for teaching and preaching "through Jesus, the resurrection from the dead" there stood with them a man who had been made whole through the power of that

wonderful Name, "and beholding the man which was standing with them, they could say nothing against it." That was the testimony of fact. Peter used that restored cripple to illustrate Christ's power to save men from their sins. In The Acts 3, verse 16, we read: "And His Name, through faith in His Name, hath made this man strong, whom ye see and know—yea, the faith which is by Him hath given him this perfect soundness in the presence of you all." Then in verse 26 he says, "Unto you first God, having raised up his son Jesus, sent him to bless you in turning away every one of you from his iniquities." Then in chapter 4:9, 10, 12, "If we this day be examined of the good deed done to the impotent man, by what means he is made whole, be it known unto you all and to all the people of Israel that by the name of Jesus Christ of Nazareth whom ye crucified and whom God raised from the dead, even by him doth this man stand here before you whole—neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." And those Jewish leaders, prejudiced as they were, took knowledge of these fishermen that they had been with Jesus. In that man, made whole, whom they all knew, the preachers had irrefutable evidence of the resurrection of the Lord Jesus.

When Abraham's servant went forth to seek the bride for Isaac, he not only had a great story to tell about his Master's riches, he also carried some of the treasures with him, which he produced as evidence, and so we who are out seeking the Bride for Christ, should have some proof of our Master's power and grace. We should carry a few samples with us.

Now I have been requested to give you a little personal testimony as to the power of the Holy Scripture in my life and ministry. About 30 years ago I had the privilege of hearing the late D. L. Moody in one of his great meetings. When I first saw him I thought that he was the most unattractive preacher I had ever met—a poor voice, extremely plain and simple. He had no great organization. If I remember correctly he was without his singer at that time. And yet the great building was packed at every meeting, with a staff of policemen at the doors to regulate the crowd, and the power of God was most mightily manifest in the salvation of hundreds of precious souls.

A little later Dr. A. T. Pierson and Dr. A. J. Gordon came to the city of Toronto for a week's Bible Conference. Now these men were giants in their intellect. They were striking in personality, and charming speakers, and yet, the same power was manifested with the same results, but I was made to feel that it was not because of these men's imperial abilities or Moody's simplicity, but God was honoring the ministry of these men because they were honoring His Word—for, oh, how they magnified the Scriptures, how they exalted the name of Jesus, as living Savior and coming King.

At that time I was a disappointed and discouraged preacher, on the eve of giving up my work, but in those meetings it was revealed to me that my ministry had failed very laregly because I did not know my Bible, and was not preaching the gospel. I was preaching a little bit of gospel with a whole lot of something else, and God was not honoring my ministry. I went to Him, confessing my sins, and seeking the face of Jesus Christ, and it was

then that I made a covenant with Him that in the future I would study His Word, I would make it the Man of my Counsel, and would preach it, no matter what it might cost, no matter how it might jostle my preconceived notions and ideas. And, oh, how I thank God today for that new vision—what it has meant to me I could not attempt to tell you, but I will say with one of our great English poets:

"I know the Bible is inspired,
Because it inspires me."

Now just after that experience, I began my present pastorate, and made up my mind to test the power of the gospel in the city to which I had been called, so I began to sow the seed of the Word, and also to reap and gather the grain. For you know He has said, "that if we sow this seed, there must be fruit." It is true that some falls on stony ground and some is caught away by birds of prey, and some will be choked with thorns, but some, bless God—some falls on good ground. It is not all wasted or lost. Some will find an honest heart and produce "thirty, sixty or a hundred fold."

When I began that work, it was but a mission, with about thirty-five members. The meeting place was an old saloon that had been transformed, seating about 150 people. During these twenty-four years we have changed a good many times, lengthening our cords and strengthening our stakes, till now we have a Sunday congregation of about 1800, and a regular Friday night Bible class ranging from 700 to 1000, and best of all, we have hardly known one week to pass in all that time without souls being saved. Every Lord's Day we see men and women turning to Christ from sin. We have now some twelve missionaries

on foreign fields, all members of our own church and all supported by our own people, and we will send forth two new workers this year. Now this work has been brought about and is being sustained simply through the preaching of the gospel of Jesus Christ. We have never resorted to any kind of schemes to draw or interest the people. I believed at the beginning that the gospel was the "power of God unto salvation" and I have been proving it week after week during these years.

It is generally conceded that the Protestant Church has been losing ground at an alarming rate for these last few years, and there is a feeling that something must be done if she is to be saved, and all sorts of remedies are being suggested and undertaken, but friends, I tell you frankly I haven't the slightest faith in anything but the one thing that God has given us to do, and that is, preach the gospel. When the church is true to her calling and does that one thing, she will not only accomplish the purpose of God in the saving of men, but she will do more to solve the problems that are disturbing the world than she ever will by any other service, no matter how good and commendable these enterprises may be of themselves.

Someone has said that there are two things that never change, the human heart and the gospel. The need of the human heart is just the same today as it was 2000 years ago and the gospel was given to meet the need then. It is the only thing that can meet that need today. Why, bless you, I look over my congregation every Sunday and I see there men and women who in the past were bruised and broken by sin; some of them were sinners of the worst sort, but they have been changed—they are clothed and

in their right mind. The homes that they represent which were once little better than hells, have been transformed. The children are cared for, being brought up under Christian influence, the gospel has made that change, and keeps right on doing that sort of work. Why should we look for something else to substitute this, God's remedy, for the sorrows, sufferings and sins of the human family?

A few years ago I spent a Sunday in a little town in the north part of Ontario. I preached in the afternoon in the public hall. It was thought by the Christian people that if the service was held in that place, possibly some would attend who never went to church. At the close of the message I made an appeal for decisions. We were standing singing the last hymn when a big man walked up the aisle and stood near the front. Being a stranger in the town I thought probably that this man was a Christian, but I observed that the people were whispering to each other, and perceived that he might be a seeking soul. I stepped down by his side and asked him if he were a Christian, and he replied, "No, sir, but I want to be one right now." I told the people what the man had said and there was great joy in that meeting and many tears were shed; for this was a truly bad man. At the very hour that he was there a number of his companions were behind the prison bars for a crime that resulted in the death of one of the townsfolk. Some few months after this had taken place I was invited back to that town for a special meeting one day. This brother wrote me a letter, insisting that I should come to his humble little home and have a cup of tea with the family. I gladly consented. On my arrival he met me at the train, and took me to their little

house on the outskirts of the town. He went across the field to milk a little Jersey cow which he had purchased recently, and I sat in the house, and his wife told me something of the change that had come to them since her husband became a Christian. She said, "Mr. Philpot, you know that Sunday when you preached in the hall? Well, my husband came home for supper about 6 o'clock and we were greatly surprised, for he hardly ever spent a Sunday at home. It was a day for drinking and gambling, but he said nothing during the meal hour, after which he went out and we thought it was for the night, but to my surprise about nine o'clock he came in again. I was with the children in that room there" (and then she remarked "You know we only had these two rooms then. We have made this other addition to the house these last few weeks.) When he came in that evening I couldn't understand what it all meant," and then she said, "He was so quiet out here in this room. At last I crept out of bed and looked through the door, and here sat my husband at the table, reading the Bible. I could not believe my eyes, I was spellbound by that sight, and I never moved, thinking it was all too good to be true, but finally he pushed back the chair and knelt down to pray. I couldn't stand it any longer, I thought I would die for joy. I ran out and threw my arms around his neck and said, 'Mort, if you're going to pray, so am I. We'll walk this road together.'" And then after a while she looked in my face and said, "Mr. Philpot, I don't know what it will be like in heaven, but the change surely cannot be much greater than that which has come to our house, and lives, since my husband brought Christ home that Sunday afternoon."

Yes, this living Word! This is the gospel of power. We know no other, we use no other, if an angel preach any other gospel unto you let him be accursed.

GOD—HIS PERSONALITY, CHARACTER AND ATTRIBUTES

A. B. WINCHESTER.

Pastor Knox Presbyterian Church, of Toronto, Ont., and Bible Teacher.

At the very outset, as we together pursue our study of this most vital doctrine of our holy faith, may our aim be not merely to gather data for an accurate, and as comprehensive a statement of a doctrine as time limits will allow, but that through the precious Word the blessed Holy Spirit may disclose to our spirits more of the beauty and manifold glories of the *Person* of the Everlasting Father. As we meditate, let us preserve the consciousness ever alive, that we are even now, as always, in the Presence of Him before whom "All things are naked and open unto the eyes of Him with whom *we have to do.*" (Heb. 4:13). How much of the hurtful and confusing "wisdom of man which is foolishness with God" had we been spared from, if all those who have thought and written and spoken on this theme had been mindful of His ineffable and searching Presence!

Our Beloved "standeth behind our wall, he looketh forth at the windows showing himself through the lattice." Song of Sol. 2:9.

With hearts bowed in reverence and loving adoration, relying wholly on the Holy Spirit, may we unfeignedly adopt the inspired Word of the Psalmist: "Show me thy ways, O Jehovah; teach me thy paths. Lead me in thy

truth, and teach me; for thou art the God of my salvation; for thee do I wait all the day." (Ps. 25:4-5.)

"Shine Thou upon us, Lord,
True light of men today
And thro' the written Word
Thy very Self display;
That so from Hearts that burn
With gazing on Thy face;
The humble ones may learn
The wonders of Thy grace."

We are not concerned in this Conference about "Philosophy and vain deceit"; nor are we interested in the reported origins of the world's religions, yet it is of value to state some of the facts substantiated by history which prove that the "world by wisdom knew not God." (1 Cor. 1:21.) It is also salutary and timely to recall the injunction in Jude 3: "Beloved, while I was giving all diligence to write unto you of our common Salvation, I was constrained to write unto you exhorting you to *contend earnestly* for the faith which was *once for all* delivered unto the Saints." By the "faith" is certainly meant the doctrines of the Gospel, the great principles of Christian credence both in the Apostolical Church and among true believers today. That "faith" was given *once for all,* and supernaturally, to the church. And if it was necessary in Jude's day "earnestly to contend," *i. e.,* a determined defending and maintaining of the principles of the Gospel—much more is it necessary today.

The "world by its wisdom" compassed much knowledge. The writings of famous men have come down to us through the centuries, attesting at once their princely intellects and prodigious labors. They explored not only those districts of knowledge having utilitarian ends—such

subjects as related to the principles of agriculture, mathematics, the practical sciences, the laws of commerce and political economy and history—but they were also Titans in architecture, sculpture, painting, poetry, oratory, philosophy, and even religion. The works of some which have been preserved for us through the wasting influences of thousands of years, are still the admiration of the philosopher and the envy of the artist.

What stars of first magnitude in the domain of philosophy were such as Thales, Herodotus, Plato, Aristotle, Socrates, Democratus, Hippocrates, Epicurus, and Zeno! And what incomparable orators and poets were such as Cicero and Demosthenes; Homer, Virgil, and Ovid! If the natural man could ever by his unaided reason have discovered the true God, surely these would have found Him. But Him they found not.

It was not that they were without certain ideas of God. Nor that they did not prosecute the science of theology. Yet with all their intellectual greatness, profound researches, soaring imagination, and surpassing culture, they have but demonstrated that without the humble acceptance of the revelation God has given of Himself, man can never attain to that knowledge of the true and living God of which our Lord speaks in John 17:3. What an indictment against such, and against all who oppose with "vain reasonings" God's self-revelation through nature and Scripture and providence, is that awful word in the first chapter of Romans!

It is there declared that even the heathen who never heard of Scripture were morally culpable, if they were ignorant of a personal righteous God with "whom they have to do." God has through nature manifested that

behind the phenomena of the material and providential worlds is a Personality of whom a humble heart may be as certain as a man is of his own consciousness and conscience.

"Because that which is known (or knowable) of God is manifested in them. For the invisible things of Him *since the creation* of the world are clearly seen, being perceived through the things that are made, even His everlasting power and divinity, *that they may be without excuse.*" (Rom. 1:19-20.)

There is not a word in Scripture to support that basic speculation of modern philosophy—the evolutionary hypothesis. The Bible shows nothing of an "ascent" of man from the atom to the molecule, the bioplast and thence through the varied grades of brute being up to the aboriginal savage man; but it does unequivocally speak of the "descent" of man from the innocent, and at that stage, perfect creature, made in the image of his Creator, down through sin—his countenance fallen, his conscience violated, his heart corrupted, the god-like image in which he was formed, defaced; expelled from Eden, and "because he did not like to retain the knowledge of God," and could not endure the Presence of Him who was holy and just and good, *he went forth* from the Presence of Jehovah. "And God saw that the wickedness of man was great in the earth, and that every *imagination* of the thoughts of his heart was only evil continually." (Gen. 6:5.)

What a weariness and sadness it is for those who have the Word of God in their hands and in their hearts; and who in order to meet the difficulties of such as are led captives by Satan through foolish imaginations, have endeavored to follow the labyrinthian maze of bewildering

and contradictory speculations of great intellectuals who have undertaken the task of tracing the philosophy of religion back to its supposed source! For example, Auguste Comte, with his limited fetichism theory, alleging that the phenomena of the material creation excited primitive man's curiosity, his gratitude, his fear, or his hope, and so religion was begun. Or Pfleiderer, a speculative theist, in his "Philosophy of Religion" agrees with Reville in distinguishing between "the worship of animated nature (Naturism) which 'he holds' must certainly be placed first as the earliest in time; and the belief in spirits (Animism, Spiritism) developed out of the former as a subdivision of the latter, the worship of the spirit of ancestors."

Or Herbert Spencer's theory of the origin of religion in "Ghost-worship," etc., etc.

Enough of that; we have the inspired revelation, not of how savage man slowly evolved from the lowest forms of thought, the fetish, the nature power, the tribal god, the national god, up to the concept of a Supreme Being; but that man having a knowledge of God from creation, devoluted and degenerated through pride and unbelief, and is without excuse, "Because knowing God, they did not glorify Him as God, nor thank Him, but proved *futile in their ways of thinking,* and their unintelligent heart was darkened. Asserting themselves for wise they turned fools, and transmuted the glory of the immortal God in a semblance of the likeness of mortal man, and of things winged, quadruped, and reptile." (Bishop H. C. G. Moule's translation of Rom. 1:21-22.) Oh, that the haughty eulogist of human nature, its dignity and achievements, could but stop and ponder this affecting and hum-

bling revelation. Thus did God "destroy the wisdom of the wise and brought to naught the discernment of the discerning." (1 Cor.1 : 19.) That is the inspired account of the genesis and development of the philosophy of religion. The remaining portion of that first chapter of Romans should be read alone after prayer and communion with our Holy God. When men "exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator * * * even as they *refused* to have God in their moral knowledge, God *gave them up* to an *abandoned mind.*" (Verses 25, 28.) And this in a most illustrious age when civilization and philosophy, poetry, and the arts, flourished in a pre-eminent degree.

So that the origin of philosophy grew out of man's choosing not to retain the knowledge of God. The noble instincts of a creature made in God's image, created for the truth, leaving the knowledge of God they turned to "vain reasonings," and laid the foundations of the false religions by which our race has been deluded and cursed. They changed the glory of the incorruptible God into an *image-likeness* of corruptible man." (V. 24.) How did they effect this awful change? They spent strength and time in "vain reasonings," and unintelligent imaginings. "Imaginings" is just another form of "image-makings," and the most learned unregenerated philosophers' ideal images of the infinite God are as worthless and perverse as are the Totem poles or stone images of the most degraded heathen idolaters. The difference is only in degree.

And their "progress" is retrograde; their "evolution" devolution; their "ascent," a descent.

"In the history of systems an inexorable logic rids

them of their halfness and hesitancies, and drives them straight to their inevitable goal." (Martineau.)

Luthardt, with his penetrative and profound spiritual insight, says:

"The way in which a man thinks of God and of the world, and their relation to one another, is decisive for the whole tendency of his thought, and even in the questions of the purely natural life."

The Supreme Authority says: "As a man thinketh in his heart so is he." According to a man's thought of God, even so will the man himself be. Conversely, what a man IS complexions his thought of God. A man's religion conditions his ethical conceptions and moulds his conduct and character. What a vivid illustration of this is given in that first chapter of Romans! The creed of the Hindu who worships at the shrine of the bloodthirsty goddess Kali—(" with her necklace of skulls, and the hands of slaughtered giants round her waist as a girdle. Her eyebrows and breast appear streaming with the blood of monsters she has slain and devoured. She is the goddess of death and destruction, and goats and other animals are sacrificed on her altars. Ancient Hindu books even enjoined human sacrifices to her. Her worship is characterized by vile secret rites")—inevitably pollutes and blunts his conscience, and his degraded conscience in turn reflexively and corruptingly affects his belief.

Looking with horror into that awful abyss of degrading idolatry, we shudderingly ask "how ever came God-imaged man to conceive of his holy Creator under a form of such repulsive and debasing unreality?" Simply by the inevitable course of "vain reasonings." A dozen years ago a well-known philosopher, writing of "Our Anxious

Morality" says: "For all that touches upon our moral life we still have the choice of our illusions." * * * "In any case nothing is decided. We are still in suspense."

O the sadness of it, that that word aptly represents all those—and they are legion—who have sought God and rest, apart from God's own appointed way! My brethren, is it not a spectacle to make the most apathetic Christian weep to see a British Lord, three Sir Knights, and a Doctor of Science from platforms in England and Scotland at this present time, trying to ease the pain of aching hearts in that land which has given ungrudingly of her hero sons for the defense of altar and hearth, by proclaiming that "Spiritualism is the biggest thing that has come into the world, and it is what the hearts of war-victims, bereaved fathers, mothers and wives are crying out for, consciously or unconsciously."

What if the doubting mind or troubled heart, echoing the ancient cry "O that I knew where I might find Him," were told to follow the path of cosmological philosophy with its Realism and Dualism—accepting mind and matter as realities; or Materialism, inviting us to make such generalizations as we can from the evidences of our senses—and nothing more.

Or Idealism, with its insistence that the subjective existence is not only the original but the only existence, and dependent wholly upon the mind of the thinking subject; and so Phenomenalism, Agnosticism, Idealistic-phenomenalism, Monism, Pantheism, Nihilism, Hegelianism, *et al.?* How can the average man learn from these how to know Him "Whom to know is life eternal?" Almost all these ignore God and His Holy Word.

Or consider so-called Christian Science, Theosophy,

and other subtle and ensnaring delusions of our time. Are they not all the legitimate fruits of the same "reasonings" which in that land of subtle intelligences has produced the goddess Kali—that hideous, bloody, outrageous caricature of divinity?

Are not some of the mental image-makings in some of our higher seats of learning, as for generations in German Universities, resulting in debasing the minds of youth to practical atheism, by affecting a superior culture which despises Holy Scripture and elevates "Reason" to the place of the Supreme Arbiter?

Is not this the peril in the Church itself? Is it not today? As much as on Mars Hill, the cry is for something new, and Satan has seen to it that there is no lack of suggestion or stimulus to acquisitional questionings and speculations. The Apostle Paul feared for the converts in Corinth, for he was "not ignorant of Satan's devices," as alas! many Christians are today. He knew that other teachers would offer them a doctrine apparently more erudite, philosophical, and appealing more to the natural tastes of the people. He said: "For we are not as the *many* corrupting (making merchandise of) the Word of God" (2 Cor. 2:17). "But I fear, lest by any means, as the serpent beguiled Eve in his craftiness, your minds (thoughts) should be corrupted from the *simplicity* (onefoldness) and the purity that is toward Christ" (2 Cor. 11:3). Alas! my brethren, if we do not *"tremble at His Word"* and *study* "in the Spirit" as well as *"pray* in the Spirit" how easily may we be corrupted from "the simplicity that is in Christ!" It is imperative that by His grace we "cast down imaginations (reasonings), and every high thing that is exalted against the knowledge of God,

and bring every thought into captivity to the obedience of Christ." Surely no one could so misunderstand as to suppose that we meant to teach that the New Testament belittled the faculty of reason. Reason in its own province is always a potency of great value. But as Pascal says: "The last discovery of reason is that there is an infinity of things beyond reason." The vaster realm beyond reason is that of things spiritual and eternal; in this domain faith is supreme. Need we remind ourselves that reason is the organ of the mental nature of man, is discursive and deals with facts in the district of things visible? Faith, on the other hand, is the organ of the spiritual nature of men, is perceptive rather than discursive, rises on mighty pinions to the altitudes of things spiritual and eternal; hears things inaudible to reason, and sees the invisible. "Faith," said Coleridge, "is a more primary and basal faculty than reason, and the truths apprehended by it are higher than those cognized by the discursive reason, and are even surer certainties."

The prevalent assumption among moderns that reason is the chief arbiter in the religious sphere, is unscientific, violates the fundamental constitution of our human personality and is contradicted by Scripture and history.

To try to find God by mere reason is more hopeless than for a man lost in the Mammoth Cave of Kentucky to prefer to find a safe path and exit by the phosphorus of a glow-worm than to accept an arc light.

The question yet remains, **Who and What is God?** It is the supreme question. We have seen that the efforts of the greatest minds of the race to find God by pure reason, through pride of heart and unbelief, has only led to darkened minds and debasing moralities, and that the

world—the ignorant, the cultured, the religious world—by *its* wisdom, has never known and can never know God. Who, then, is sufficient? Happy those who utter the cry of reverent yearning in faith: "Oh send out *Thy* light and *Thy* truth: let them lead me; let them bring me unto Thy holy hill. * * * *Then* will I go unto the altar of God, Unto God my exceeding joy." (Ps. 43:3, 4.)

Who is God? Ask that little child who has learned to repeat the first of the Thirty-nine Articles and he will give you the sublime answer: "There is but one living and true God, Everlasting, without body, parts or passions; of infinite power, wisdom, and goodness; the Maker and Preserver of all things both visible and invisible."

Or, ask that other fortunate child who has been instructed in the Shorter Catechism, and he will reply in terms so simple, comprehensive, and sublime as to infinitely surpass the wisdom of all sages: "God is a Spirit, infinite, eternal, and unchangeable, in His being, wisdom, power, holiness, justice, goodness and truth."

Happy the children who are taught these great doctrines in their most receptive and impressionable years. Their simplicity of language enters the child-mind, and grows with his growth, expanding his mind, purifying his heart and providing an anchorage for his soul in storms of doubt and darkness which may in later years break upon him.

What is God? God is a Person. What an immense gain is this thought of a Personal God to a world bewildered and baffled between Polytheism, Pantheism, Atheism, and Idealism! It is profoundly significant that the only Monotheistic peoples the world has ever known are the Israelites, Christians and Mohammedans. And even the

Moslem also derived his knowledge of the One God from the one divine revelation, the Holy Scriptures.

Yet man might, and ought to, have learned from the phenomena of things visible the Personality of God. For "The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language; their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world." (Ps. 19:1-4.)

One great musician has given us "Songs without Words," but from the beginning our God has given us in nature wordless but most instructive discourse. Though lacking articulate speech, day unto day preaches, and season unto season proclaims the glory of God. "For the invisible things of him since the creation of the world are clearly seen, being perceived through the things which he made, even his everlasting power and divinity; that they may be without excuse." (Rom. 1:20). Even now, despite the shadows, from what I humbly believe to be a wholly unwarranted evolutionary hypothesis, which have fallen upon much scientific investigation, two facts of great importance are well established.

First, that it is now, I believe, universally accepted that all the forces of nature are but varied manifestations of one Force. Light, heat, electricity, etc., are not different and separate as was before supposed, but varied manifestations of one Force, which is indestructible and incapable either of increase or diminution.

Second, that that one Force is neither material, nor of material origin, but is Spiritual. Matter is dead, and inert, and incapable of originating force.

What then, is this Spiritual Force which alike holds worlds in leash and adjusts the tremendous weight of atmospheric pressure to the fragile tenderness of snow-drop and crocus; to which spring responds with brilliant blooms and autumn fields wave with golden harvests; which silently pulls the tides of ocean, flashes in the sun-rise, trembles in the earthquake or gives voice to the thunder and the storm? Science cannot tell us. She can only answer, as true science ever does, humbly acknowledging her limitations, but declaring, from reasonable inference, that that one Force, which is Spiritual, is also Personal. It manifests itself in operations which predicate intelligence, will and power, and these are attributes of Personality.

But the humblest child of God speaks with assurance, saying: "By faith we understand that the worlds have been framed by the Word of God, so that what is seen hath not been made out of things which do appear." (Heb. 11:3).

It is a PERSONAL GOD who causeth the sun to shine and the rain to fall. 'Twas God who "gave to the sea His decree. Hitherto shalt thou come, and no further."

"He commanded and it stood fast. The waters saw Thee, O God, the waters saw Thee; they were afraid."

Even the

> "Flowers of lowly birth
> Embroiderers of the carpet earth,
> That stud the velvet sod,
> Open to spring's refreshing air,
> And in their smiling bloom *declare*
> Their Maker and their God."

It is, then, a Personal God which by His fiat orders and maintains those mysterious throbbings of the ether

which we name in their diverse manifestations, light, heat and electricity. He it is who in these spring days "causeth the grass to grow for the cattle and herb for the service of man." "O Jehovah, how manifold are thy works!" "In wisdom Thou hast made them all."

That the one true God may be known from His works is taught as against Gentile idolatry in Isa. 44 to 45:88; Acts 14:15-17; 17:22.

Turning from the objective to the subjective, we reach the same conclusion. The ultimate fact and foundation of all sensation and of all reflection is personality. "All human observation implies that the mind, the 'I' is a thing in itself, a fixed point in a world of change, of which world of change its own organs form a part. It is the same yesterday, today, and tomorrow. It was what it is, when its organs were of a different shape and consisted of different matter from their present shape and matter. It will be what it is, when they have gone through other changes." (Quoted by Dr. Van Dyke from Sir James F. Stephen).

"Persons, then, are the most real and substantial objects of our knowledge. We live in a world of persons, far more truly than in a world of phenomena or laws or ideas."

As man intuitionally recognized certain primary facts, the first of which is his own personality, so likewise he is certain he is not his own cause; that he is, in his personality and constitution, an effect, a production demanding a sufficient cause behind it. The combined facts in the outer and inner worlds—the former displaying unity, intelligence, will, power, and order, and the latter with facts of personal intelligence, will and conscience—suggest at least, and intuitionally demand, that behind all the phenomena of that outer and this inner world there is a Per-

sonal Being who is the Eternal and sufficient Cause of all.

Scripture ever ascribes to God absolute Personality. It never confounds Him with the Universe, or conceives Him as the animating but impersonal soul of the earth and the heavens.

The New Testament declares four things predicable of God's Personality:

1. "God is a Spirit." (John 4:24).
2. "Our God is a consuming fire." (Hebrews 12:29).
3. "God is light." (1 John 1:5).
4. "God is love." (1 John 4:8, 16).

You cannot make graven images to represent this Holy Self-existent One.

God is a Spirit. He is invisible. Deut. 4:15; 1 Tim. 6:16; Isa. 45:15; Job 9:11; John 1:18; Col. 1:15; Job 23:8, 9; Hebrews 11:27.

He is unsearchable: Job 11:7, 8, 9; Isa. 40:28; Ps. 77:19; Rom. 11:33, 34; Ps. 139:5, 6.

Yet He may be known: Matt. 11:27; Eph. 1:17; Rom. 1:19, 20; Col. 1:10; 1 Cor. 2:10-16; 1 John 5:20.

What "Eye hath not seen nor ear heard, nor imagination conceived, God Himself by His Spirit hath revealed Himself to them that love Him."

His word abundantly sets forth the natural Attributes of God as being such as:

1. UNITY: Deut. 4:35-39; 6:4; 2 Sam. 7:22; Ps. 18:31; Ps. 86;10; Isa. 43:10-12; Isa. 44:6-8; Joel 2:27; Mk. 12:29, 32; John 17:3; 1 Cor. 8:4-6; Gal. 3:20; 1 Tim. 2:5.

It cannot be too strongly emphasized; Scripture reveals but One God, standing absolutely alone as the free Personal Cause, the Creator of all material and Spiritual

existence. The basis of Trinitarianism is the belief that there is but One God. Three distinct Persons, but One Godhead.

2. ETERNITY: Deut. 33:27; Ps. 90:2; Ps. 93:2; Ps. 102:12; Isa. 41:4; Isa. 48:12; Jere. 10:10; Dan. 4:3; Hab. 3:6; 1 Tim. 6:15, 16; 2 Pet. 3:8; Rev. 1:4, 8.

3. SELF-EXISTENCE: Acts 17:24, 25; Rom. 11:35, 36.

4. OMNIPRESENCE: 1 Kings 8:27; 2 Chr. 2:6; Ps. 139:7-10; Isa. 66:1; Jer. 23:23; Acts 7:4-9; Acts 17:27.

5. IMMUTABILITY: Numb. 23:19; Exod. 3:14; John 8:58; Ps. 33:11; Ps. 119:89-91, and innumerable passages besides.

Also clear and full is the revelation of Scripture as to the Moral Attributes of God as Person, such as:

1. OMNISCIENCE: 2 Chron. 16:9; Job 34:21; Ps. 139:1-6; Ps. 147:5; Prov. 15:3; Isa. 40:14; Dan. 2:22; Amos 9:2, 3; Acts 15:18; Heb. 4:13; 1 John 3:20.

2. OMNIPOTENCE: Gen. 17:1; Job 9:12; Ps. 115:3; Isa. 26:4; Jer. 27:5; Mt. 19:28; Lk. 1:37; Eph. 3:20, 21.

3. WISDOM: Exod. 34:6; Job 9:4; Ps. 94:9, 10; Ps. 104:24; Prov. 3:19; Prov. 8:14; Jer. 10:12; Dan. 2:20; Rom. 16:25-27; Jude 25.

4. IRRESISTIBLE: Numb. 23:20; Deut. 32:39; Ps. 148:6; Isa. 43:13; Dan. 4:35.

5. INCOMPARABLE: Deut. 33:26; Job 34:13; Ps. 113:4-6; Isa. 40:13, 15, 25.

6. HOLINESS: Lev. 11:45; Lev. 19:2; Joel 24:19; 1 Sam. 2:2; Ps. 5:4; Ps. 22:3; Isa. 6:3; 1 Pet. 1:15, 16; Rev. 15:4.

7. GOODNESS: Ex. 34:5; 1 Chr. 16:34; Ps. 25:8; Ps. 34:8; Ps. 52:50; Ps. 86:5; Nahum 1:7; Mt. 5:45; Mt. 19:17; James 1:17.

8. MERCY AND COMPASSION: Deut. 4:31; Neh. 9:31; Ps. 62:12; Ps. 107:1; Ps. 116:5; Lam. 3:22; Jonah 4:2; Rom. 8:32; 2 Cor. 1:3.

9. JUSTICE: Exod. 34:6; Deut. 32:4; Neh. 9:13; Job 8:3; Ps. 89:14; Isa. 45:21; Rev. 15:3.

10. TRUTH: Ex. 34:6; Numb. 23:19; Deut. 7:9; 1 Kings 8:24; Ps. 33:4; Ps. 36:5; Ps. 89:34; Ps. 100:5; Dan. 9:4; Rom. 3:3, 4; Rom. 15:8; 1 Cor. 1:9; 2 Tim. 2:13; Titus 1:2; Rev. 15:3.

11. LONGSUFFERING: Ex. 34:6, 7; Ps. 78:38; Ps. 86:15; Ps. 103:10; Rom. 2:4; 2 Pet. 3:9.

These might be multiplied manifold, so abundantly has God graciously revealed Himself to the children of men. I have not mentioned LOVE because His love comprehends all the rest. God is love. There is nothing in God but love. Holiness is love manifested in burning purity and rectitude. Justice is the holiness of love expressed in action. That unto all may be rendered according to their works. And so love pervades all the attributes of God. The character of the Father if manifested in His love to men is, if possible, more gloriously displayed in its expression of love towards the Eternal Son.

Everything is seen to center in Jesus Christ the Son. It pleased the Father that in Him should the "full fulness" dwell. It is the Father's eternal will to glorify the Son: John 17:5, Eph. 1:10, 11. He is "His Well-beloved" in Whom He is well-Pleased. "In Him" the saints were "chosen before the foundation of the world." "Through Him predestined to the adoption of sons," "to be con-

formed to the likeness of the Son," "to be members of His body" and to be "glorified together with" Him.

It is in Christ that the Father "hath blessed us with all spiritual blessings in Christ Jesus."

The Father in thus declaring His will and pleasure concerning the church which is Christ's body and concerning the glorification of Christ in the church, is revealing Himself and His glory to an adoring view. (John 17:1, Eph. 2:7, Eph. 3:11.)

The Lord Jesus said: "All things are delivered to me of my Father; and no man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him." (Matt. 11:27.)

Hence the supreme revelation of God the Father must be from God the Son for no other "knoweth" the Father. The "light of the knowledge of the glory of God" shineth only "in the face of Jesus Christ." (2 Cor. 4:6.)

Who has not been struck with the fact that although God strictly charged Israel that they must make themselves no image of God, for they cannot conceive His form or similitude; yet He represents Himself constantly in a concrete way. He sees, hears, smells the sweet savor of sacrifices; He compares Himself to a Father pitying his children—to a husband. Is it not that He is ever mindful of us and of the constitution of our nature?

GOD—HIS RELATIONS TO MAN IN CREATION AND IN REGENERATION

R. A. Torrey, D. D.

Dean of the Bible Institute of Los Angeles, President of the Montrose Bible Conference, Bible Teacher and Author.

Those who have already spoken upon that most fundamental, most vital and most important of all subjects, God, have dealt with four great factors in the Bible teaching about God, namely, His Existence, His Personality, His Nature and His Attributes. I have been requested to expound the fundamental truth regarding God in His relations, His relations to the universe, and especially to man, God as Creator, and as Father. I have no desire to give you any metaphysical speculations about God, my own or those of others, supposedly orthodox or heterodox. I am simply to set forth in a coherent, systematic and orderly way what this Book, the Bible, teaches. It can be proven to the complete satisfaction of any honest seeker after truth, that the Bible is the Word of God. All that we really know about God is what God has been pleased to reveal to us in this Book. What this Book teaches about God is absolutely sure, and it is marvelously complete, significant, comforting and satisfying. Give up the Bible, and God is as Herbert Spencer and his innumerable host of immeasurably smaller satellites pronounce Him to be, "The Unknowable." Accept the Bible, and we may know Him, and enjoy Him, and have communion with Him. By the truth of this Book made a living thing in my own soul by

Helpful books by the above author listed on pages 446-449.

the power of the living Spirit of God, I know Him, and rejoice in Him, and have communion with Him every day. I know Him more intimately, and more fully and more surely than I know any man in this Conference, or my most intimate friend, and some day I shall know Him even as He knows me today, perfectly. I shall know Him then even as I am known by Him today, or as Paul puts it in 1 Cor. 13:12: "For now we see in a mirror darkly; but then, face to face; now I know in part; but then shall I know fully even as also I was fully known." Years ago, when I had reached the mature wisdom of 18 years of age, and was a senior in Yale College, I reveled in the speculations of Fichte, and Schelling, and Schopenhauer, and Hartmann, and Des Cartes and Spinoza and Kant, and above all Hegel. I was wondrous wise in those days, "And jumped into a bramble bush, (the bramble bush of metaphysics), and scratched out both my eyes." Thank God the day came when I found indisputable evidence that the Bible is the Word of God, and to it alone I now go for God to teach me about Himself, and He does.

I. God as Creator

First then, WHAT DOES THIS BOOK TEACH ABOUT GOD AS CREATOR?

In the first place, *the Bible teaches that God is Creator of all created things and persons,* i. e., of all persons and things that exist except the three uncreated and eternal persons, God the Father, God the Son and God the Holy Spirit.

(a) He is Creator of the whole material universe. That is the first statement of the Bible regarding God, and that first statement stamps it as the inspired Word of God

in its first utterance. These are God's first words regarding Himself: "In the beginning God created the Heavens and the earth" (Gen. 1:1). Note please that He says that He created not the earth only, but the Heavens also, with all the worlds visible and invisible therein contained. This is the truth about God, as distinguished from the soul-destroying error of the materialist (who maintains that matter is eternal in substance though ever changing its forms) and the equally soul-destroying error of the pantheist (who maintains that the universe is not only from God, but is God). Pantheism in countless Protean forms, Christian Science, Theosophy, Occultism, Esoteric Buddhism, New Thought, and much of the so-called New Theology, (which in reality in all its essential features is almost as old as when the Devil first began to lead men astray), etc., etc., I say, Pantheism in its countless Protean forms, is the ruling philosophy of the day. Evolution is sometimes materialistic, sometimes pantheistic, sometimes a strange mixture of both, and with a large share of its advocates in grammar schools, high schools, colleges, universities and theological seminaries, is *only words,* that is all, just words, as nebulous and gaseous as "the primitive fire mist," just hot air. But the first verse of the Bible rules out Pantheism as well as Materialism. There was a time when matter was not, "in the beginning" (of the history of the universe) *"God created the heavens and the earth,"* and furthermore, God is not Pan (everything) (Pantheism): "God *created* the heavens and the earth," and stands apart from them though everywhere present in them, and passes judgment upon the universe that He has created. Or as we read in Gen. 1:4: "And *God saw the light that it was good,"* and in Gen. 1:31, "And *God saw everything* that He *had made,*

and, behold, *it was very good.*" It is quite the fashion in some quarters in our day, that have an exceeding great desire to be considered scholarly, to ridicule the science and philosophy of the first chapter of Genesis, but if any one will study it carefully, he will find here a profounder philosophy, and a philosophy far more accordant with the observed facts of the universe, than that taught in any university that discredits the Bible.

(b) God not only created the material universe, He also created all those beings that were created who were personal and essentially spiritual. This we learn from Col. 1:15-17: "Who is the image of the invisible God, the firstborn of all creation; for in Him *were all things created,* in the *heavens* and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through Him and unto Him; and He (that is, Christ) is before all things, and in Him all things consist." Man and God are not the only personal and spiritual beings that there are in the universe. There is a great hierarchy of angels, and principalities, and powers, and world rulers, good and bad, (Eph. 1:20-22; 6:12), and God created them all.

(c) God created man, and He created man in His own image. The story of his creation is found in the first and second chapters of Genesis, which some of our learned critical friends tell us are not only separate, but contradictory accounts of the creation, one being by Professor Elohist and the other being Professor Jehovist of - - - University. But in so saying, like the philosophers of Paul's day, "professing themselves to be wise, they became fools," (Rom. 1:22), as any one can see for himself who studies the accounts long enough and honestly

enough to see what they really say. The "image" of God, as is so evident from Col. 3:10 and Eph. 4:23, 24, has to do primarily with mental and moral likeness, with the power of thought, of moral judgment, the capacity of love and hate, the power of self-determination, and, as we came from God's hand, upright. Therefore, all men are God's "offspring." The thought of intellectual and moral likeness in His essential moral and intellectual constitution. is what Paul had in mind when he quoted the Greek poet to the epicurean and stoic philosophers upon the Areopagus. This is evident if you will look at the words of Paul in their connection, (note especially Acts 17:28, 29).

Second, *God created all things in and through the eternal Word Who afterward became incarnate in the person of Jesus of Nazareth.* This we learn from John 1:1-3: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. *All things were made through Him* and without (better, apart from) Him was not anything made that hath been made." We learn the same thing from a passage already quoted, Col. 1:15-17, "Who is the image of the invisible God, the first fruit of all creation; for *in Him* were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions, or principalities or powers; all things have been created *through Him* and *unto Him;* and He is before all things, and *in Him* all things consist (stand together, or hold together)." This same thought is found in the first three verses of the Bible, and also in the twenty-sixth verse of the first chapter. In the first three verses of the Bible, we have the three persons of the Trinity; "In the beginning God, (God the Father), created the

heavens and the earth, and the earth was without form and void; and darkness was upon the face of the deep, and the Spirit of God, (here we have the Spirit), moved upon the face of the waters, and God *said* (here we have the Word of God), let light be: and light was." In a similar way we have the multiplicity of persons in the Godhead, and their union in the creative work in the twenty-sixth verse of the chapter, "And God said, let *us* make man in *our* image after *our* likeness." We have not time to go into it tonight, but the plurality of persons in the Godhead is found hundreds of times in the Old Testament. Every time we find the word God in our English version, in the Hebrew text we have a plural name for God. It was the puzzle of the ancient Jewish lexicographers and grammarians, how the Jews, with their intense monotheism, should have a plural name for God. The best explanation that they could give was that it was the Pluralis Majestatis, that is the plural of majesty. To say nothing of the fact that this assumed figure of speech is somewhat doubtful in the Bible, even admitting that that figure was used in the Bible in other connection, there is an explanation far nearer at hand and far more rational, and that is that the Jews in spite of their intense monotheism had a plural name for God because there was a plurality of persons in the one Godhead.

II. **God as Father** „ ,

So much as to God as Creator, now let us see WHAT THE BIBLE TEACHES ABOUT GOD AS FATHER.

First. The first question that confronts us is, *Of whom is God the Father?* We hear much in these days of "The Universal Fatherhood of God," and of God being "the Father of all men." Is this the teaching of the

Book, God's own declaration about Himself? Most emphatically, it is not. Read for example John 1:12, "But as many as received Him, to them gave he the right *to become* the children of God, even *to them that believe on his name.*" Here we have the plainest possible declaration, a declaration the meaning of which it is impossible to escape, that *those who receive* Jesus Christ *become* children of God. Certainly then they could not be children of God before they received Christ. "But," some one will say, "does not Paul say in Gal. 3:26, 'Ye are *all* sons of God!'?" He does, but to whom does he say it? Read the rest of the verse and you will find God's answer, *"through faith in Christ Jesus,"* believers in Jesus Christ, and they only, have God for their father. The Lord Jesus said to certain men in His own day, and they were very decent men, and very religious men, too, "Ye are of your father the Devil" (John 8:44). And that is what He is saying to multitudes of men today, and multitudes of religious men, too, and some I presume who are in this audience tonight. Some years ago, when Mr. Alexander and myself were holding meetings in Ballarat, Australia, there came into the meeting one night quite a number of educated Chinese. I was speaking that night upon the text "Where art thou?" I came to a division in my sermon where I put the question, "Are you a child of God or a child of the Devil?" My first thought was as I drew near to that part of my sermon, that I would leave it out, that it would do no good and might unnecessarily antagonize some one. But God would not let me leave it out, and so I put it in. The next night these Chinese were out at the meeting again, and when I gave out the invitation for all those who would accept Jesus Christ as their personal Savior, and surrender to Him as their Lord and Master,

and confess Him as such before the world, to rise, this whole row of Chinese arose, and came to the front with the rest and made a public confession of Christ. When they had taken their seats after this public confession of Christ, I turned to one who seemed to be the leader, and asked him if he would mind telling us just what had led him to take the step he had taken that night. He arose and faced the audience, and said in excellent English, "I was here last night and heard the preacher say that we must either be a child of God or a child of the Devil. I knew I was not a child of God, so concluded I must be a child of the Devil. I made up my mind that I would not be a child of the Devil any longer, so I came back tonight and accepted Jesus Christ and became a child of God." I wish that some of you educated Americans would have as good sense tonight as that educated Chinaman had in Ballarat, Australia.

Second. The next question that arises in regard to the Fatherhood of God is, *Why are believers in Jesus Christ, and they only, children of God?*

The Bible answers the question. Believers in Jesus Christ are children of God, and they only are the children of God because they and they only are begotten of God, and made partakers of God's own nature. This we are told over and over again in a variety of forms of statement. For example, we read in James 1:18, "Of his own will begat he *us* with the word of truth, that we should be a kind of first fruits of his creatures." In 1 Pet. 1:23, we read, "Being born again (the context shows that the ones spoken of are those who believe on Jesus Christ), not of corruptible seed, but of incorruptible, by the word

of God which liveth and abideth forever." In 2 Pet. 1:4 we are told definitely and distinctly, that the believer is made a "partaker of the divine nature." The exact words are, "Whereby he hath granted unto us his precious and exceeding great promises; that through these (that is through the exceeding great and precious promises through the Word of God) ye *may become partakers* of the divine nature, having escaped from the corruption that is in the world by lust." In 2 Cor. 5:17 God says through the Apostle Paul, "If any man *is in Christ,* he is *a new creation:* the old things are passed away: behold, they are become new." Believers in Jesus Christ, and only believers in Jesus Christ, are begotten of God, and thus made partakers of God's own nature, and therefore they, and they only, are children of God.

Third. As the Father of all those who receive Jesus Christ, those who take the Lord Jesus as their personal Savior, and surrender to Him as their divine Lord and Master, and confess Him as such before the world, *What does God our Father do for us?* This subject is a very large one, and I can only give you a glimpse down the open vista of wondrous, yes, infinite blessings. You may spend the remainder of your life, yes eternity, in exploring them.

(a) First of all, as I have already said, God imparts His own nature to us as His children. This we are told in the passage already quoted, 2 Pet. 1:4, "Whereby He hath granted unto us His precious and exceeding great promises; that through these *ye* may *become partakers of the divine nature,* having escaped from the corruption that is in the world by lust." In our natural generation we are born with a corrupt nature, a corrupt intellectual, emo-

tional and volitional nature. We are born with a mind that is blind to the truth of God, or as Paul puts it, "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him and he cannot know them because they are spiritually judged" (1 Cor. 2:14). We are born with affections out of harmony with those of God. We love the things that God hates, and hate the things that God loves. We are born with a will that is perverse, a will that is set on pleasing self rather than on pleasing God. What pleases self may not be gross, and vile and immoral; it may be refined and cultured, but nevertheless, *pleasing self* is the very essence of sin.

In regeneration, God imparts to us His own nature, His intellectual, emotional and volitional nature. He gives to us a mind that is open to the truth of God, that thinks God's thoughts after Him. He gives us affections that are in harmony with His own. And He gives us a will that is surrendered to the will of God, that is bent on pleasing God and not on pleasing self. While "The mind of the flesh (that is our own natural mind, and the Greek word here translated mind, covers thought, affection and will) is enmity against God," so that "they that are in the flesh (that is unregenerate), cannot please God" (Rom. 8:7, 8), in regeneration, God imparts to us "a mind" that is in harmony with Himself, so that we can please God. Regeneration is an instantaneous process. I am sometimes asked if I believe in sudden conversion. I believe in something far more wonderful than that, I believe in sudden regeneration. Conversion is simply an outward turning around, regeneration is the impartation in the inmost depths of our being of a new nature, a radical transformation, a "new creation." Through the acceptance of

Jesus Christ we receive from God this new nature, a new intellectual, emotional and volitional nature. I know a man today, who, up to the time that he was forty-two years of age, was one of the vilest of men, a criminal, once invited to be a member of the Jesse James' gang. At the age of forty-two, he had given to him by God through the acceptance of Jesus Christ, a divine nature, and he is today the most Christ-like man I know on earth.

(b) In the next place, God as our Father blesses those who become His children by accepting Jesus Christ with every spiritual blessing. As Paul puts it in Eph. 1:3: "The God and Father of our Lord Jesus Christ hath blessed us (that is, believers in Jesus Christ) with every spiritual blessing in the heavenly places in Christ." It is not so much that God is to bless His children hereafter, He has already blessed them. In Christ Jesus He has already provided for every one of us every possible spiritual blessing. Our part is to claim by faith, what God has already provided.

(c) God as our Father, makes all things work together for our good. This we are told in Rom. 8:28, "We know that to them that love God, all things work together for good, even to them that are called according to His purpose." If the great truth there is in this passage gets into your mind and heart and stays there, you will never have another anxious moment as long as you live, for whatever comes to you, no matter how hard it may seem, no matter how contrary it is to what you would have chosen, you will know that it is one of the *"all things,"* and that God will make it work together with other things for your highest good; and your life can be full of sun-

shine from morning till night, under any circumstances, in any environment, under any conditions that can possibly arise.

Fourth. Once more, *God as our Father, undertakes to hear and answer our prayers.* As our Lord Jesus said to His disciples in Matt. 7:11, "If ye then being evil, know how to give good gifts unto your children, how much more shall your *Father* who is in Heaven give good things to them that ask Him." The whole doctrine that God answers our prayers rests upon the rock foundation that God is "our Father." In the prayer which our Lord taught His disciples, the opening words are, "Our Father," and this is the key note of the whole prayer, as well as the governing thought of the whole section of the sermon on the mount in which the prayer is found, (see Matt. 6:6-15). Take away the doctrine that God is our Father, the Father of all believers in Jesus Christ, and the doctrine that God answers prayer falls to the ground. We have nothing but the inexorable forces and immutable laws of nature, and our prayers are idle breath and silly superstition. But establish the Fatherhood of God, that the God Who created and rules the forces and laws of nature is our Father, and all the supposedly profound and philosophical arguments against God's answering prayer because of the uniformity of law, are puerilities, unworthy of a moment's notice. And the doctrine of the Fatherhood of God, that God is the Father of believers, is established beyond an honest question. Therefore, the Lord Jesus could say in John 14:13: "And whatsoever ye shall ask in my name, that will I do, that *the Father* may be glorified in the Son. If ye shall ask anything in my name, that will I do." And He could say again in John 15:7: "If ye abide in me and

my words abide in you, ask whatsover ye will and it shall be done unto you." And John also, after sixty or more years of reflection upon these wonderful promises of our Lord Jesus, and more than sixty years of experience of their truth, could say in 1 John 5:14, 15. "And this is the confidence that we have toward him, that, if we ask anything according to his will he heareth us: and if we know that he heareth us whatsoever we ask, we know that we have the petitions which we have asked of him." I would rather know that God is my Father, and had covenanted as such to answer my prayers, than to have the wealth of a Rockefeller. The time is coming for every man when human wealth will not avail, when difficulties will arise that no amount of wealth can deliver one from; but the time is never coming when the prayer of God's children will not prevail, and when the power of God will not avail to bring deliverance and blessing.

THE SON OF GOD—HIS HUMANITY

LEWIS SPERRY CHAFER

A rarely gifted Bible teacher; author of Salvation, Satan, He that is Spiritual, True Evangelism.

The Bible presents the strongest contrasts, but it contains no contradictions. That which in the Scriptures may seem to be a contradiction is never such in reality. God's Book, written by the Holy Spirit and concerning the Infinite must contain the unfolding of truth which exceeds the boundaries of the finite. Naturally, there are some disclosures which are full of mystery. In the present limitation, our guiding spiritual faculty is *faith*. We can *believe* every word that God has spoken. To believe what cannot be understood is not the dethroning of human reason: it is supplementing reason where reason cannot go. The Book of God is sealed until we do believe.

That Jesus Christ was both very God and a perfect human being is the greatest contrast in the Scriptures. The acceptance of these two facts is not an optional interpretation. These two facts appear on almost every page of the Scriptures. It is natural and almost universal to place a disproportionate emphasis either on the deity or on the humanity of Christ. In either case it is a serious error and the cure is to *believe* just what the Bible teaches. Though we confront unsolved mystery at every step, we never confront anything that a devout mind cannot believe.

There is but little infidelity concerning the humanity of Christ; but the humanity of Christ is the occasion for an ever increasing infidelity concerning His deity. There

Helpful books by the above author listed on pages 446-449.

has been no question raised as to the deity of God the Father, or the deity of God the Spirit. Nor would there have been any question concerning the deity of God the Son had He not subjected Himself to blind unbelief by taking upon Him the human form. His deity was never diminished though He became flesh. And who can measure the sin of those who take occasion, because of His marvelous, condescending, redeeming grace, to question His eternal position as very God?

In the following Scriptures both the humanity and the deity of Christ are sharply contrasted:

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God * * * And the Word was made flesh, and dwelt among us" (John 1:1, 2, 14).

"Who, being in the form of God, * * * was made in the likeness of man" (Phil. 2:6, 7). "God was in Christ, reconciling the world unto himself" (2 Cor. 5:19).

"And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (1 Tim. 3:16).

"God, * * * hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high" (Heb. 1:1-3).

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the

same; that through death he might destroy him that had the power of death, that is, the devil." "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people" (Heb. 2:14, 17).

I have been requested to present the revelation concerning the humanity of the Son of God. In approaching this great doctrine, I ask you to consider it under two general divisions—I. The fact of His humanity, and II. The reason for His humanity.

I. **The Fact of the Humanity of Christ.**

We will find this presented in the Scriptures from seven viewpoints:

First, THE HUMANITY OF CHRIST WAS PURPOSED BEFORE THE FOUNDATION OF THE WORLD.

This is stated in Rev. 13:8, where Christ is declared to be the "Lamb slain from the foundation of the world." All references to Christ as the "Lamb" are of His humanity. They concern His human body, the perfect sacrifice for sin. The humanity of Christ, like the whole plan of redemption was purposed by God before the foundation of the world. The cross, with its human sacrifice, is timeless in its purpose and effect.

Second, THE OLD TESTAMENT EXPECTATION IS OF A HUMAN CHRIST.

The expectation is two-fold—(a) the types and (b) the prophecies.

(a) *The Types.*

Of the multitude of types we will consider but three:

(1) *The Passover Lamb Type* (Ex. 12:1-28). The blood of the passover lamb became a propitiation between an offended God and the offending sinner. When God undertook to judge sinners in Egypt and wished to save, He must shelter those whom He would save under a propitiation through sacrificial blood. This type finds its antitype in the human blood of the Son of God which was freely shed for us. "Whom God hath set forth to be a propitiation through faith in his blood." Thus the passover lamb type anticipates the human body and shed blood of Christ.

(2) *The Scapegoat Type* (Lev. 16:8-28). Two goats were required to complete this type. Sin must be canceled as a debt. This was typified in the death of the first goat. Sin must also be blotted out, removed, and forgotten. This was typified in the banishing of the second goat into the unknown wilderness. It all speaks of the Antitype. Christ has reconciled us to God by taking the offense "out of the way," and He has removed our transgressions from us, which were contrary to us, as far as the east is from the west. The scapegoat type also anticipates the humanity of Christ.

(3) *The Kinsman Redeemer Type* (Lev. 25:25-30). In the commonwealth of Israel, any lost estate might be redeemed by a kinsman. He could not be of the immediate family else he would be involved in the calamity; but a near kinsman who possessed the substance, ability and willingness might redeem. This is the story of Ruth. Her estate, though forfeited, was redeemed by her kinsman, Boaz. We may also add that, after he had redeemed, he took Ruth to be his bride. All this typifies the work of Christ as expressed in these words: "But when the fulness of the

time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4, 5). "Husbands, love your wives, even as Chirst also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:25-27).

The kinsman redeemer type likewise anticipates the humanity of Christ.

(b) *The Prophecies.*

From the great body of prophecy concerning the humanity of Christ we need quote but a few verses. "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15). "Therefore the Lord himself shall give you a sign: Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7:14).

A virgin conceiving and bearing a son is human; yet this is to be Immanuel, which being interpreted is "God with us."

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this" (Isa. 9:6, 7).

A child born, with government upon his shoulder, executing justice from the throne of David is human: A Son given, Who is the Wonderful, Counsellor, The mighty God, The everlasting Father and The Prince of Peace, is in the fullest degree divine.

The patriarch Job was conscious of an insuperable distance between himself and God. His desire was for a "daysman" who could both lay his hand upon God and upon man. This is his cry for a mediator: "For he is not a man, as I am, that I should answer him, and we should come together in judgment. Neither is there any daysman betwixt us, that might lay his hand upon us both" (Job 9:32, 33). The Old Testament expectation in types and prophecies is of the humanity of Christ.

Third, THE FACT OF THE HUMANITY OF CHRIST IS SEEN IN HIS ANNUNCIATION AND BIRTH.

We have already seen this expectation in the prohpecy concerning a virgin who was to conceive and bear a son, and concerning a child that was to be born. This is declared again in Luke 1:31-35: "And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end. * * * The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

The humanity of Christ is thus revealed in His annunciation and birth.

Fourth, The Fact of the Humanity of Christ is Seen in His Life Here on Earth.

"Wherefore in all things it behooved him to be made like unto his brethren." He is declared to be perfectly human,

(a) *By His Names.* Jesus is His human name. It is related to His human life, His body, His death and the acquired glory bestowed because of His redeeming grace (Phil. 2:5-9). Several times He is called "The Man Christ Jesus," and about eighty times He is called "The Son of Man." This latter title was the name He most often gave Himself. It was as though, from the divine standpoint, the human aspect of His person needed most to be disclosed.

(b) *By His Human Parentage.* Several unmistakable phrases are used of Christ concerning His parentage: "fruit of the loins," "her firstborn," "of this man's seed," "seed of David," "His father David," "the seed of Abraham," "made of a woman," "sprang of Judah." His humanity is stated by each of these phrases.

(c) *By the Fact that He possessed a Human Body, Soul, and Spirit.*

Note these scriptures: "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come" (1 John 4:2, 9). "Then saith he unto them, My soul is exceeding sorrowful, even unto death" (Mt. 26:38). "When Jesus had thus said, he was troubled in spirit" (John 13:21).

(d) *By His Human Limitations.* At this point we are confronted with the strongest contrasts between the deity and the humanity of Christ.

He was weary; yet He called the weary to Himself for rest.

He was hungry; yet He was "the bread of life."

He was thirsty; yet He was "the water of life."

He was in an agony; yet He healed all manner of sicknesses and soothed every pain.

He "grew and waxed strong in spirit"; yet He was from all eternity.

He was tempted; yet He, as God, could not be tempted.

He was self-limited in knowledge; yet He was the wisdom of God.

He said, "My Father is greater than I" (with reference to His humiliation, being made for a little season lower than the angels); yet He also said, "He that hath seen me hath seen the Father," "I and my Father are one."

He prayed, which is always human; yet He Himself answered prayer.

He said, "This is your hour and the power of darkness"; yet all power is given unto Him in heaven and in earth.

He slept on a pillow in the boat; yet He arose and rebuked the storm.

He was baptized, which was only a human act; yet at that time God declared Him to be His Son.

He walked two long days' journey to Bethany; yet He knew the moment that Lazarus died.

He wept at the tomb; yet He called the dead to arise.

He confessed that He would be put to death; yet He had but a moment before received Peter's inspired declaration that He was the Christ, the Son of the living God.

He said, "Whom do men say that I the Son of Man am?"; yet John tells us, "He needed not that any should testify of man: for He knew what was in man."

He was hungry; yet He could turn stones into bread. This He did not do; for had He done so, He would not have suffered as we suffer.

He said, "My God, My God, why hast thou forsaken me"; yet it was that very God to Whom He cried Who was "in Christ reconciling the world unto himself."

He dies; yet He is eternal life.

He freely functioned His earth-life within that which was perfectly human, and He as freely functioned His earth-life within that which was perfectly divine. His earth-life, therefore, testifies as much to His humanity as to His deity, and we believe both of these revelations to be equally true.

Fifth, The Fact of the Humanity of Christ is Seen in His Death and Resurrection.

It was human blood that was required and that was shed as a sacrifice for sin. It was also the blood of the Son of God.

It is perilous to attempt a close analysis at this point. We must not say that the deity of Christ forsook His humanity on the cross, else any human sacrifice might have sufficed. It was God that was in Christ and the reconciling work was not done until He had really died.

God did not *use* Jesus as a sacrifice: God was *in* Christ. We are not said to be redeemed alone by the precious blood of *Jesus*—His human name: it is by the blood of *Christ*. It is "Jesus Christ the righteous" Who is the propitiation for the sins of the whole world. No separation can be permitted. It was the human blood of the Son of God. "For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offerings thou wouldest not, * * * neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God. * * * By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. 10:4-10).

He fulfilled the types of propitiation, reconciliation and redemption. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet. 1:18, 19). "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree" (Gal. 3:13).

Furthermore, His resurrection body was a glorified human body. He said to Thomas, "Reach hither thy finger, and behold my hands; and reach hither thy hand and thrust it into my side: and be not faithless, but believing." He said to the eleven, "Behold my hands and my feet, that it is I myself: handle me, and see: for a spirit hath not flesh and bones, as ye see me have." The women "held him by the feet, and worshipped him," and He ate food before them all.

Every aspect of the death and resurrection of Christ is proof of His humanity.

Sixth, The Fact of the Humanity of Christ is Seen in His Ascension and Present Ministry in Heaven.

While they steadfastly looked they saw Him go into heaven with His resurrection human body. He sat down "at the right hand of the throne of God." He is also spoken of as "The Son of man which is in heaven." Stephen, when he saw Him long after His ascension, said "Behold, I see the heavens opened, and the Son of man standing on the right hand of God." Through His humanity, Christ has been made "a merciful and faithful high priest in things pertaining to God." He is now in heaven as our High Priest. His humanity is declared by His ascension and present ministry in heaven.

Seventh, The Fact of the Humanity of Christ is Revealed in His Coming Again and in His Kingdom Reign.

The angel messengers said, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." He said of Himself, "They shall see the Son of man coming in the clouds of heaven." He will then "sit on the throne of his glory," "He shall sit on the throne of his Father David." The humanity of Christ is seen, then, in His return to the earth and in His kingdom reign.

From every viewpoint the Scriptures declare Christ to be perfectly human as well as perfectly divine. We may yet consider

II. **The Biblical Reasons for the Humanity of Christ.**

These are seven:

First, He Came to Reveal God.

In presenting a reason for the Word having been made flesh, John states, "No man hath seen (fully seen) God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." In Christ, the infinite God has revealed Himself in terms adapted to the finite understanding. So Christ could say, "He that hath seen me hath seen the Father," and "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." Again we read, "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." "Hereby perceive we the love of God, because he laid down his life for us." He who was "full of grace and truth" was, by His human presence in the world, declaring the heart, or bosom, of God to men.

What is God like? Christ is the answer. When we see Him placing His hands on little children to bless them, healing the sick, raising the dead, weeping at the tomb, and weeping over a city, burning hot at the Pharisees, and dying to save the lost, that is what God is like.

Second, He Came to Reveal Man.

He was not only perfectly human: He was the perfect human being. He was God's ideal man. He is the perfect example to all believers, though never an example to the human. He was God's ideal man. He is the perfect example to all believers, though never an example to the world. "Let this mind be in you which was also in Christ

Jesus." "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow in his steps" (1 Pet. 2:21). "For to me to live is Christ." And the final work of saving grace will be to have conformed us into the image of His Son. When we see Him we shall be perfect men. We shall be like Him.

Third, He Came to Provide a Sacrifice for Sin.

It is folly to argue against the revealed law of the kingdom of God "that without the shedding of blood, there is no remission." To deny this theme is to break the crimson thread that binds the Book of God. It is to render every revelation useless; for unless *all* is true, *nothing* can be known to be true in God's Holy Oracles. What could be more unscientific and illogical than that some portions of this one revelation should be relied upon for faithful testimony, while other portions are rejected? Jesus Christ laid aside the garments of His glory, was made in the likeness of men and being found in fashion as a man humbled himself, and became obedient unto death, even the death of the cross. He shed His precious blood as a ransom for us all, else His cross is foolishness and the Word of God is branded as unreliable, misleading, and untrue. Because that perfect sacrifice for sin has been made, we may call upon men to believe on this Savior and be saved. This is the Gospel of God's grace. The work is finished. The Savior has died. "But we see Jesus, who was made a little lower than the angels for the suffering of death, * * * that he should taste death for every man" (Heb. 2:9). "The Son of man is come to seek and to save that which is lost" (Luke 19:10).

Fourth, He Came to Destroy the Works of the Devil.

Of this undertaking we could know nothing beyond that which is told us in the Bible. There are several important passages on this theme: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage" (Heb. 2:14, 15). "For this purpose the Son of God was manifested, that he might destroy (undo) the works of the devil" (1 John 3:8). "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it" (Col. 2:13-15). "Now is the judgment of this world: now shall the prince of this world be cast out" (John 12:31). "The prince of this world is judged" (John 16: 11).

Satan had held men in his authority on no other grounds than that they were sinners and that God was holy. God could not be complicated with sinners apart from redemption by blood; but Satan could. By the cross of Christ the sin of the whole world was borne and there is now no ground for Satan's claim on any person in the world. Satan's claim was broken. Principalities and powers were triumphed over in the cross.

The wages of sin is death, and, up to the cross, Satan

had the power of death; but by the cross that power was forever transferred to the Lord of Glory. "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." Now there is deliverance from the fear of death. The Lord Jesus came from heaven to earth and partook of flesh and blood that He might undo the works of the devil.

Fifth, He Came That He Might Be a Merciful and Faithful High Priest in Things Pertaining to God.

The high priest of the Old Testament is a type of the present high priesthood of Christ. This is one of the themes of the Epistle to the Hebrews. The office of the high priest was to represent the people before God in the holy of holies. He went in once a year, and then only with blood. Christ has now entered into the heavenly tabernacle once for all, and not without blood: He hath shed His own blood. Note several passages from the whole argument of this great Epistle: "For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God" (2:16, 17). "Now of the things which we have spoken this is the sum: We have such an high priest, who is set down on the right hand of the throne of the Majesty in the heavens" (8:1). "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us"

(9:11, 12). "For Christ is not entered into the holy place made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us" (9:24).

The Lord Jesus Christ, we are told, became in all things like His brethren that He might be to them a merciful and faithful high priest in things pertaining to God.

Sixth, He Came to Fulfil the Davidic Covenant.

God had said to David: "And thine house and thy kingdom shall be established forever before thee: thy throne shall be established forever" (2 Sam. 7:16). This great covenant, which anticipates the fulfillment of every promise to Israel centered on Christ, according to the words of Gabriel to Mary: "And, behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name *JESUS*. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end" (Luke 1:31-33).

Paul states, "Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers" (Rom 15:8).

In prophetic vision David demanded the resurrection of Christ from the grave in order that this covenant might be fulfilled: "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that his soul was not left in

hell (hades), neither his flesh did see corruption." "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2:30, 31, 36).

In fulfilling that Davidic covenant, Christ shall reign in a glory on the earth which is but feebly foreshadowed by the glory of Solomon. He will then be *"KING OF KINGS AND LORD OF LORDS."*

Seventh, He Came to be Head Over a New Creation.

Christ entered the human family that He might become the "Last Adam," the Head of a new creation. Because of His human relationship and all that He accomplished in His life, death and resurrection there is given unto Him:

(a) *A New Name,* "Wherefore God hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow" (Phil. 2:9, 10).

(b) *A New Glory,* "And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth" (John 1:14).

(c) *A New Authority,* "All power is given unto me in heaven and in earth" (Mt. 28:18).

(d) *A New Headship,* "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all" (Eph. 1:22, 23).

(e) *A New Kinship,* "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren" (Heb. 2:11).

(f) *A Bride,* "Husbands, love your wives, even as Christ also loved the church, and gave himself for it" (Eph. 5:25). "I will shew thee the bride, the Lamb's wife" (Rev. 21:9).

(g) *A New Kingdom,* "Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession" (Ps. 2:8). "Now is come salvation, and strength, and the kingdom of our God and the power of his Christ" (Rev. 12:10). "His name shall endure forever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed. Blessed be the LORD God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name forever: and let the whole earth be filled with his glory; Amen and Amen" (Ps. 72:17-19).

He Who is the eternal Son, Jehovah God, was also the son of Mary, the boy of Nazareth, the teacher and healer in Judea, the guest at Bethany, the Christ of Calvary. He will yet be the King of Glory, as He is now our Savior, our High Priest, our Brother, our coming Bridegroom and Lord.

THE SON OF GOD—HIS DEITY

A. B. Winchester.

Why discuss this question? In view of the manifold declarations of the inspired Word of God, which, beyond the shadow of a doubt, establish this central doctrine of our holy faith, may we not take it for granted?

All the more so because every great confession of Christendom embodies it in its very heart. From the so-called Apostles' Creed, the Nicene, the Athanasian, and about thirty other ancient creeds, down to the Augsburg, the Heidelberg, the Genevan, the Westminster, the Thirty-Nine Articles, the Sermons, Notes and Disciplines of John Wesley, etc., etc., all with one voice and impressive emphasis proclaim "Jesus, Lord, to the glory of God the Father" (Phil. 2:11); and "honour the Son, even as they honour the Father." (John 5:23.)

Doubtless because the deity of Jesus Christ is the very citadel of Christianity, therefore more than any other doctrine, save perhaps the atoning blood of the Son of God, has the arch-enemy sought persistently and deceitfully to discredit it. No doubt through Satan's malign suggestion infidels and ignorant persons, whether wilfully or otherwise, have perverted and continue to pervert the plain teaching of Scripture respecting this fundamental of fundamentals, thus compelling the faithful witnesses of our Lord

Jesus to "contend earnestly for the faith" and to meet each new phase of error by a restatement of "the faith once for all delivered to the saints." (Jude 3.)

In every period of the Christian era there have not been wanting some enemies of the church who have endeavored either by blasphemous denial or by pretended patronage of the man Jesus, to rob our blessed Lord of the crown of Deity. But it has been reserved largely for the twentieth century to have within the church professed followers, and even ministers of Christ, who on the unsupported ground of superior scholarship take sacreligious liberties with God's Word, and whilst with elusive terms and subtle sophistry purporting to restore the real Christ, are in fact as derogatory to the kingly and divine majesty of the holy Son of God and as hateful in their attempt to betray the Christ to His enemies, as was the blistering kiss of Iscariot on that awful night in Gethsemane. One of these in a recent article in a church magazine on "God-making" says: "Modern scholarship has the task to reach down through a mass of dogma and creed formulated through the ages, and bring to light again the Gospel of Jesus in all its beautiful and saving simplicity." To the uninitiated that has a reverent and captivating sound. The discriminating reader sees at once that the "beautiful and saving simplicity" is to be restored by the degradation of the Person of the Lord Jesus to a mere man, the elmination of the supernatural from the record, and the substitution of the ipse dixit of Professors Pfleiderer, Shailer Matthews, Rauschenbusch, etc., etc., for the authority of the inspired Word of God. He seems to treat the words of the rationalists far more reverently and as of much greater reliability than the Word of God. He quotes one of these—

was he not head of the Federation of the Churches of Christ in America?—without editing: "As we pass from Jesus to the apostles, from the synoptics to John and Paul, we become conscious of a change of atmosphere. That which was secondary in the preaching of Jesus, now becomes prominent. The Messianic claims of Jesus are put to the forefront and magnified out of all proportion to the importance *Jesus Himself attached to them.*"

Oh that some humble, devout and instructed disciple could but take some of these poor learned professors aside, as Aquila and Priscilla did the learned and eloquent Apollos, and "expound unto them the way of God more accurately!" (Acts 18:24-26.) They would then learn that the message was identical in purpose and spirit and that the progress in the revelation was not due to the speculations, traditions, philosophizings, and mental image-makings of men, but a fulfilment of the Word of the Lord as recorded in such passages as John 16:12-14; 14:26.

It is high time to warn the unwary of these professed friends of Jesus Christ who dare to sit in judgment on the Everlasting Word—which shall one day judge them (John 5:22, 23; 12:47, 48; Rev. 22:18, 19)—and if it does not say what their vain pride of reason suggests it ought to have said, they alter, amend, twist its language, and hypothesize until it does say it, or declare it (without a tittle of evidence) an interpolation, and rule it out of the text.

So many Christians, alas! but little acquainted with the Word of God, or the Holy Spirit, the divine Teacher (John 16:13; 1 John 2:27) tremble when professors or doctors of divinity speak slightingly of the inspired Word

and deem it presumption to oppose such derogatory statements with a "thus saith the Lord." Let such ponder the deliverance of a professor who occupies the Chair of Psychology in a celebrated college in the United States and who has made exhaustive investigation among professors and teachers in universities and colleges in America. He is reported to have said: "More than fifty per cent of the most distinguished professors in American colleges do not believe in God. Only about thirty-five per cent. believe in the immortality of the soul." What title or capacity have *such* professors (for bless God we *have* scholars of the first magnitude who are humble and loyal disciples of the Lord Jesus) to say anything about the Christ of God, or about His holy Word? One humble student of Scripture who has been "born from above" even if without academic culture knows more of the mind of God, than any number of such professors whatever their mere intellectual equipment. For it is written: "Now the natural men (i. e., the psychical or unspiritual, however mentally trained or informed) receiveth not the things of the Spirit of God: for they are *foolishness* unto him: and he *cannot* know them, because they are *spiritually* judged" (or discerned). (1 Cor. 2:14.)

This much of warning I deemed dutiful to give concerning "the foes of one's own household" (Matt. 10:36), for those "blind guides" are the greatest injury and hindrance to Christ's cause in the world today.

And now coming more directly to the subject in hand, no reasonable person will look for a full and orderly statement of the proofs of our Lord's Deity within the limits of one address. Trusting in the blessed Holy Spirit Who is ever ready to guide the humble and obedient into truth, I hope to show that Scripture is saturated with this precious

truth in every part. I pray that I may help to confirm the faith of those Christians who, though having been qualified by the Holy Spirit to call Jesus "Lord," have not perceived the immutable foundations in the Word on which that doctrine securely reposes. It may add not merely intellectual joy to their blessed spiritual experience, but may enable them to fortify youth against the plausible and heretical, rationalistic speculators who use the positions which Christianity has made possible to destroy confidence in the inspired Word, and faith in our divine Lord. Fortunately it is not a question of translation depending upon the investigator's knowledge of Hebrew or Greek. A few texts offered in support of the Deity of our Lord may lose some force by an alternative reading or varied rendering, but more are strengthened by sanction of the highest authorities, such as: Titus 2:13, A. V. "Looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ." The R. V. "Of *our great God and Savior*" showing that the One who *appeared* (v. 11) bringing *salvation* and the One who is to *appear* in *glory* is the same One, and He is no other than "our *great God and Savior.*" But as I said, it it not a matter of a few texts which may be in dispute as to best translation or reading, for the subject is interwoven with the whole warp and woof of the Scripture.

I pray you let us approach this subject in the spirit of worshippers, anything less would be nothing short of profanity.

First. "Unto you that fear my name shall the Sun of righteousness arise." Here we have (a) a prerequisite condition, "you who *fear* my name"; (b) a sure promise, "*shall* arise"; (c) a process and progress, "*arise.*" Fortunate you are, if you have witnessed, as I have, a sunrise

from a high mountain. First the scarce perceptible light like a gray mist pushing back the night's sable robe; then the gradual whitening of the horizon, deepening to roseate and golden glow; then the turquoise pierced by shaft after shaft, beam after beam, glory upon glory until the earth and heaven were filled with the brightness of the robe of their Creator Who covered Himself "with light as with a garment." Which things are an allegory of the progress of our knowledge of the Lord Jesus the Sun of Righteousness. How many Christians are yet in the "mist" stage of the knowledge of Christ! How earnestly Paul prayed for the Christians at Colosse in regard to the *increase* in the knowledge of Christ! (Col 1:9, 10.) The measure of our Christian attainment, usefulness and joy, is in exact ratio to the measure of our knowledge of the Lord Jesus. (2 Peter 1:2-11.) Then shall ye know if ye *follow on* to-know the Lord. "The path of the just is as the shining light, that shineth *more* and *more* unto the *perfect day.*"

The doctrines, promises, prophecies, types, precepts, and every part of Scripture, though of immeasurable value are yet lustreless until seen in the light of the incarnate God. Take for example one type of Christ—the unconsumed burning bush, in Exodus 3. And first consider the approach of Moses to that mystery, as showing how we ought to "draw nigh." When in that lonely land of Midian tending his father-in-law's flock, "the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush; and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now *turn aside,* and see this great sight, why the bush is not burnt. And when the Lord *saw that he turned aside* to see, God called unto him out of the midst of the

bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: *put off thy shoes from off thy feet,* for the place whereon thou standest is holy ground. * * *" (Exodus 3:3-6). Beloved, is not that same Angel of the Covenant here? And is it not befitting that we should "put off our shoes" since this is also "holy ground"?

The bush burning and unconsumed was a great mystery. Moses might have turned from it to consider something "practical"—as men of affairs say. If he had done so what a vision, an experience, a life-work, a character, and a glory he would have missed! All progress of knowledge in *any* kind is made possible only by the recognition at once of fact and of mystery. Every fact has its mystery, and each mystery has its fact. The scientific procedure is to make the known, the stepping stone to the unknown; to advance from the simple to the complex; from the fact to the mystery. To invert that order, ignore the fact and begin with the mystery is unscientific and an effective barrier to any possible advance in knowledge. Remember this is the inexorable law of advance in knowledge of any kind, secular or religious. "Great is the mystery of godliness: *God* was *manifest* in the *flesh.*" * * * (1 Tim. 3:16.) In studying this "great mystery" we must follow the same order, *i. e.,* first the fact, then the mystery. This is precisely what rationalistic theologians and skeptics have not done. Moses was scientific. His attention was arrested by the fact of the bush and the fact of the flame. He would investigate the facts reverently and carefully, waiting patiently for the unfolding of the mystery. Beloved, do not miss that important lesson. That lowly bush burning unconsumed is a type

radiant with the glory of the angel of the Covenant, our gracious and glorious Lord Jesus Christ. It foreshadows Him in the mysterious constitution of His complex Person and in the great redeeming work which necessitated for its accomplishment the union (not blending) of the divine and human natures in one mysterious and glorious Person. The flame in the unconsumed bush typified the presence of Jehovah—Jesus, anticipating, as in other types, the future appearing in "flesh" of the great God and our Savior Jesus Christ.

The same who said to Moses: *"I am* the God of your fathers" hath spoken in His Word to us: "Before Abraham was *I am.*" "No man hath ascended up to heaven, but he that *came down* from heaven, even the Son of man which is in heaven." (John 3:13.)

The lowly bush was the type of His humanity "who was meek and lowly." The bush (humanity) subduing the otherwise insufferable effulgence of the flame (divine glory). In Deut. 4:24, we read that "the Lord thy God is a consuming fire." Exodus 24:17: "And the sight of the glory of the Lord was like devouring fire." Heb. 12:29: "our God is a consuming fire." When we read elsewhere that Jesus endured the Father's wrath and apply to the type here (as we might to other types such as sin-offering), we see the fire of holiness and justice burning in Jesus Christ, yet "unconsumed"—dying yet living; humbled yet exalted; defeated yet victorious. It was when Jehovah saw the helplessness of Israel under the cruel oppressor that he appeared in the flaming bush and said *"I am* come down to *deliver* them out of the hand of the Egyptians, and to bring them up out of that

land into a good land and a large, unto a land flowing with milk and honey." (Exodus 3:8.)

And when God sent His own Son "in the likeness of sinful flesh and for sin" (after He saw our helplessness and woe) it was to *deliver* us from a more hopeless and bitter bondage than the Egyptian. The cry had been wrung from the lips of each member of a ruined race "O wretched man that I am! who shall deliver me from the body of this death?" (Rom. 7:24.) "And I looked and there was none to help * * * therefore mine own arm brought salvation." (Isa. 63:5.) "For when we were yet without strength, in due time Christ died for the ungodly."

Israel then through Jehovah's grace was brought into covenant relationship; believers through grace in Christ are made heirs of a new covenant. They were brought out of the land of bondage and misery into a land of liberty and "flowing with milk and honey." Believers through the "good will of Him that dwelt in the bush" "Who gave himself for our sins, that he might *deliver* us from this present evil age" (Gal. 1:4), have been brought out and have been "sealed with that holy Spirit of promise, which is the *earnest of our inheritance* until the redemption of the purchased possession, unto the praise of his glory." (Eph. 1:13, 14.) We are thus "brought out" and "brought in." When He redeemed them He called Israel His son by adoption. "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." (Gal. 4:4, 5.) Even this cursory glance at surface truths in one type may help to confirm what we have already said

that this doctrine of the eternal Son our Savior is diffused through the entire volume of God's inspired Word.

It is impossible to deny that there are difficulties. The doctrine is particularly repugnant to the so-called modern mind. To such with their vain trust in mere reason, and no real trust in the God of revelation, the mystery is flatly described as incredible and absurd. Forget not however that denying the Deity of Jesus Christ does not lessen but multiplies difficulties. Assuredly the difficulties of unbelief are more and greater than the difficulties of faith. Infinitely mysterious as is the "great mystery"—"God manifest in flesh"—yet it is the solvent, if accepted in faith, of every other mystery.

Mystery indeed! That a babe born in a manger in Bethlehem, growing naturally as a child in the house of a carpenter of Nazareth, should be at the same time the God of all men and the Creator and upholder of all worlds, is a great mystery indeed and must remain so. It is enough for the humble Christian to remember that *God's Word says it is true,* and all prophecy and types point to that central truth. "The Word was made flesh, and dwelt among us, (and *we beheld* His glory, the glory as of the *only begotten* of the Father,) full of grace and truth." (John 1:14.) If Jesus is a divine Person He is one in essence, nature and glory with the Father and with the Holy Ghost. The mysterious distinction which exists between the Father, the Son, and the Holy Ghost is not a distinction affecting their unity—they are "one in substance, equal in power and glory," not independent, but related. In vindication of this claim consider briefly (1) the testimony of the Scriptures to the pre-incarnate Christ. Isa. 9:6: "Unto us a *child* is *born,* unto us a *son* is *given:*

and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, *The mighty God, The Father of Eternity,* the Prince of Peace." Here you have the "lowly bush" and the "flame"; the humanity and the Deity; His relation to time, and His eternity; His lowliness and majesty. Micah 5:2: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, *from everlasting.*"

What could be clearer or less ambiguous than this declaration of the Godhead of the pre-existent Christ and of the manhood which He was, in the set time to assume? Note the facts and let the mystery be pushed into their light. A great *ruler* is to be *born* on earth of the covenant nation Israel. He is to be born in Bethlehem, the city of David, in the tribe of Judah. It is then affirmed of this human to be born that His goings forth have been from of old, *from everlasting* (margin "from the days of eternity"). Here we have the *"child born"* in Bethlehem, and the *"Son given"* Who was from eternity. Matt. 2: 5, 6 and John 1:46 record the *precise fulfillment* of this wonderful prophecy.

In Prov. 8:15, 16, we have the eternal Christ as the incarnation of wisdom saying: "By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth," and in verses 22 and 23: "The Lord possessed me in the beginning of his way, *before* his works of old. I was set up from everlasting, from the *beginning, or ever the earth was.*"

Could these things be predicted of the attributes of wisdom? Absurd. If of a person, that One is divine.

No creature could employ these terms. When we follow the teaching of the Spirit in the Word, these things are applied to the only One in the universe of whom they could be true. He Who decrees the ruling of princes is Himself designated "the prince of the kings of the earth." (Rev. 1:5.) "He Who impersonates wisdom is Christ * * * the wisdom of God." (1 Cor. 1:24.) He Whom Jehovah "possessed in the beginning of his way, before his works of old" is the One of Whom it is written: "In the beginning was the Word and the Word was with God." (John 1:1, 2.) He of Whom it is declared "then I was by him as one brought up with him; and I was *daily his delight,* rejoicing always before him" is the same of Whom the Father thrice during the Son's earthly pilgrimage said: "This is my beloved Son in whom I am well pleased." (Matt. 3:17; 12:18; 17:5.) In John 1:1-3, we have the plainest possible declaration of the pre-existent Godhead of Jesus Christ. "In the beginning was the Word" not began to be, but existing from everlasting as the divine and eternal Son. "The Word was *with* God." With Him from everlasting before men, or angels, or creation had a being. The present tense is the only one Deity can use. Hence the explanation of such passages as "Jehovah hath said unto me, Thou art my Son; this day have I begotten thee." (Ps. 2:7.) The eternal God has no past and no future, only an eternal now. So the "Word was with God" before creation, in the virgin's womb, during His earthly ministry, on the cross, in the tomb, at the right hand of the Majesty on high—ever was, is and shall be with Him. A distinct Person, a divine Person, and ever one with the Father. "All things were made by him," thus asserting His creative power and so emphatically

declaring His Deity. He was before all things or He could not have created all things. "For in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him; and he is *before all things,* and in him all things consist." (Col. 1:16, 17, R. V.; 1 Cor. 8:6.)

How culpable in the light of such Scriptures—for we have but culled a few because of space limitation—is it to hold a modern modified form of the Socinian heresy that Jesus Christ began to exist actually when He was conceived by the Holy Ghost in the womb of the virgin?

If these Scriptures do not establish the pre-existent Godhead of Jesus our Lord, then language is valueless to communicate exact thought!

Second. Consider briefly sample passages showing the ***relation*** in which the pre-incarnate Christ subsisted in that eternal past. It was a filial relation: He was the everlasting Son. "Thou art my Son, this day (God's day is eternity) have I begotten thee." (Ps. 2:7.) As Son His "*goings* forth have been from of old, from everlasting."

Just as the great natural sun radiates light and heat and life in his goings forth moment by moment, so, as far as earthly similitude can suggest the motions of the Infinite One, Christ has been everlastingly proceeding from the Father and His beneficent and merciful "goings forth" "have been from of old, from everlasting."

Let us refuse to be satisfied with superficial conceptions of this eternal relationship in which the Lord Jesus subsisted with the Father. What do *we* mean when we

read or speak of the Son of God? Adam was by creation a son of God; angels are styled sons of God. (Job. 38:7.) But the Christ is *the* Son of God.

The Lord Jesus is called Son of God both in respect of His divinity and of His humanity. His eternal Sonship is declared as in the bosom of the Father. (John 1:18.) He is called Son of God as being born of the virgin. (Luke 1:35.) He is called such by special decree, as in resurrection. (Ps. 2:7; Acts 13:33; Rom. 1:4.) We cannot find out to perfection by searching, the eternal Son. "*No man* knoweth who the Son is, *but the Father.*" (Luke 10:22.) There must therefore be no vain reasonings but a reverent waiting on God for light if we are to grow in the knowledge of the Son, and to have fellowship with the Father and the Son. (1 John 1:3.) The prism of human understanding can never analyze the light in which our triune God dwells. "*No man* hath seen God at any time; the only begotten Son (many very ancient authorities read 'God only begotten') who is *in the bosom* of the Father, *he hath declared him.*" (John 1:18.) The word "declared" in the Greek is the word from which we get our word exegesis, i. e., interpretation, exposition. It occurs six times in the New Testament in the following passages: Luke 24:35; John 1:18; Acts 10:8; 15:12, 14; 21:19. With the exception of John 1:18, the R. V. uniformly translates "rehearse." Wycliffe translates "declared" "He hath told out." Who but a divine Person could be the exegesis of God—or manifest, interpret, or reveal Him?

The verse might be translated: "No one has ever seen God: the only begotten Son, he who *being* in the bosom of the Father, he has revealed him." The bosom of the Father is an eternal dwelling place and only a divine Person

could be eternally there. He is the "Logos," the Word, the expression of the Father. He is the "image of the invisible God." Not that He became such after His incarnation, but prior to all creation He was eternally God's personal expression and manifestation. Hence he who does not see God in Christ does not see God at all. (1 John 2:22, 23; John 14:9.)

God in the person of Christ has undertaken all redemption work for us. The love of God for example is only revealed in the Son. (John 3:16; 1 John 4:9, 10.)

The ultimate proof of the love of God to sinful men is in the fact that the "Father sent his son into the world" for us, and that "God was in Christ reconciling the world unto himself." (2 Cor. 5:19.) It is clear then, that Christ was the Son *before coming* into the world. Even if the statements of those whose "wish is father of the thought" respecting alleged incarnations among Hindoos and Buddhists were true, it would leave the mystery of the incarnate God, Jesus Christ, absolutely unique. But "the great mystery of godliness; God manifest in the flesh" is fundamental in Christian faith not because of the incarnation but that He, Who became incarnate, was the *everlasting Son.* The doctrine of the eternal Godhead of the Son of God is the *essential basis* of the atonement; and the atonement is the *only way* of reconciliation with an holy God. Oh, the depths and the preciousness of this mystery. God the Son took upon Him our nature and was born of a woman in order that He might accomplish the redemption purposed eternally by the triune God. "Wherefore when he cometh into the world, he saith: * * * a *body* didst thou prepare for me; * * * Lo, I am come (in the roll of the book it is written of me) to do thy will, O God." (Heb.

10:5, 7, R. V.) Here is a Person distinct from the Father, distinct also from that human nature He was to assume and to which He refers as "a body prepared." Who could this Person be Who was in the secret counsels of God and Who knew it was written in "the roll of the Book" of the divine purpose concerning a future coming in the flesh? There can be but one answer—Christ, the eternal Son.

"Who is the liar but he that denieth that Jesus is the Christ? This is the Anti-Christ, even he that denieth the Father and the Son. Whosoever *denieth the Son,* the same *hath not the father.*" (1 John 2:22, 23.) "He that honoreth not the *Son honoreth not the Father* that sent Him." (John 5:23, R. V.) Can the Son be honored even as the Father if He is not accorded the same divine honors as a member in the Godhead, of equal power, substance and glory with the Father and the Holy Spirit? Do we so know Him?

Allow that truth to be obscured and all that is holy in God and precious in our salvation is eclipsed. "Who loved me and gave himself for me." (Gal. 2:20.) Who was it that so loved me? A *man* created on purpose to die for me? Nay, verily. It was *the* Son of God. It was not an *adopted* son or a *created* Son, but "God so loved the world that he gave *his only begotten son.*" (John 3:16.) "He spared not *his own Son.*" (Rom. 8:32.)

Blessed be God, we can adopt the language of Scripture and say: "We have seen and do testify that the Father sent the Son to be the Savior of the world." (1 John 4:14.) See in this one epistle from which we have just quoted the fulness of the *doctrine of the Son* of God: The blood of the Son cleanseth from all sin. (1 John 1:7.)

The Anointing is through continuing in the doctrine of the Son. (1 John 2:24, 27.)

The Son was manifested to destroy the works of the devil. (1 John 3:8.)

We are commanded to believe on the name of the Son. (1 John 3:23.)

Love is supremely and uniquely manifested from God to us, in the Son. (1 John 4:9.)

Testimony that the Son is the Savior of the world. (1 John 4:14.)

Victory over the world is through the Son. (1 John 5:15.)

He that believeth on the Son of God hath the witness in himself. (1 John 5:10.)

The witness is that God gave unto us eternal life, and this life is in His Son. (1 John 5:11.)

He knew that the son of God is come. (1 John 5:20.)

"We know him that is true, * * * even his Son Jesus Christ. *This is the true God,* and eternal life." (1 John 5:20.)

The designation "Son of God," "The Son," "My well-beloved Son," "The Son of the living God," "The Son of the Blessed," "The Son of the Highest," "His dear Son," "One Son (His well-beloved,") "My Son," are applied to the Lord Jesus Christ one hundred and twenty-eight times in the New Testament.

Testimony is given to the Godhead of the Son:

By the Father: Psalm 2:7; Matt. 17:5; Heb. 1:8, Cf. Ps. 45:6.

By the Lord Himself: Luke 22:70; John 10:36; John 3:13; 17:1; 8:56; 14:9; 10:30.

By the Holy Spirit in the Word. Mark 1:1; Isa. 6:1-10, Cf. John 12:39-41.

By the Angel Gabriel: Luke 1:35; 2:11, Cf. Judges 13:18-22 with Isa. 9:6.

By John the forerunner: John 1:34.

By the Apostle John: John 20:31.

By the Apostle Peter: Matt. 16:16.

By the Apostle Paul: Acts 9:20.

These and many more. Well may we exclaim with the centurion of old: "Truly this was the Son of God." (Mark 15:39.)

Third. Note a few among many titles predicable only of Deity which are applied to the Lord Jesus Christ.

(a) Jehovah: Isa. 6:3 with John 12:39-41. Heb. 12:4, 5 with Gen. 32:24. Compare Exodus 3:14, 15 with Acts 7:30-35 and Exodus 20: 1, 2 with Acts 7:38.

All the divine appearances of the Old Testament refer to one Person. Since God the Father has *never* appeared to man (John 1:18 and 6:46) and since God the Son has appeared (1 John 1:1, 2; 1 Tim. 3:16) and since one Jehovah is represented as sending another (Zech. 2:10,11; Micah 5:2) and since the Lord Jesus is designated repeatedly as "the sent One," therefore it is conclusive that the Jehovah of the Old Economy is the Lord Jesus of the New.

(b) "The Angel of Jehovah," "The Angel of the Covenant," "The Angel," "The Angel sent from God," frequently appearing to men, is Himself designated "God." Note Genesis 16: 7-13 and 18:2-33: in verse 17 one of the three angels is called "Jehovah." The Angel wrestles with Jacob (Genesis 32:25) blesses him as only God can bless; and in Hosea 12: 3-5, that Angel is called God. In

Exod. 3:2, the Angel of Jehovah which appeared in the flaming bush is called Jehovah in verse 4, and also God. In the verses that follow other divine titles are ascribed to Him.

(c) The "Lord": Rom. 10:13; Joel 2:32. "The Lord of Glory": 1 Cor. 2:8. "Christ the Lord": Luke 2:11.

(d) "I Am": Exod. 3:14; John 8:28-58; 11:25; 6:51; 15:1.

(e) "God": John 1:1; Matt. 1:23; Heb. 1:8. "The True God": 1 John 5:20. "The Mighty God": Isa. 9:6. "God my Savior," Luke 1:47. "God manifest in the flesh": 1 John 3:16. "Over all, God blessed forever": Rom. 9:5. "Our God and Savior": 2 Pet. 1:1; Titus 2:13. "Emmanuel, God with us": Matt. 1:23.

(f) "The Almighty which is and which was and which is to come": Rev. 1:8. "The Alpha and Omega": Rev. 1:8. "The First and the Last": Rev. 1:17. "The Beginning and the Ending." Rev. 1:8.

(g) Savior—"A Savior Jesus": Acts. 13:23. "The Savior of the World": 1 John 4:14. "A Savior which is Christ the Lord": Luke 2:11.

(h) Messiah—"Christ": John 4: 25; Luke 2:11; Col. 3:24; Luke 9:20; Mark 14:61; John 4:42.

(i) "The Lamb of God": John 1:29; 1 Pet. 1:19; Rev. 5:12; Rev. 7:17.

These might be multiplied manifold and yet "the half would not be told" concerning this "Plant of Renown," this "Bundle of Myrrh," this "True Light," this "Bright and Morning Star," this "Sun of Righteousness," this "Salvation of God," "The Most Blessed for Ever." There is

but one Person in the universe to whom these titles can be ascribed.

Fourth. Divine perfections are ascribed to the Lord Jesus.

(a) Omniscience: Matt. 9:4; 11:27; John 2: 23-25; 21:17; Acts 1:24; Rev. 2:23.

(b) Omnipresence: Matt. 28:18, 20; John 3:13.

(c) Omnipotence: John 5:17; Heb. 1:3; 1 Tim. 6:16; Rev. 1:8; 1 Cor. 1:24.

(d) Immutability. Heb. 1:11, 12; 13:8.

(e) Eternity and Self-existence: John 1:2-18; 5:26; 8:58; 17:5; Rev. 1:8, 17, 18; 22:13.

Fifth. Divine works are ascribed to Christ.

(a) Creation: John 1:3-10; Col. 1:16, 17; 1 Cor. 8:6; Heb. 1:2.

(b) Preservation and Providence: Heb. 1:3, Col. 1:17; Matt. 28:18.

(c) Resurrection of the body: John 5:21-25; 6:40; Phil. 3:21; John 11:25.

(d) Judgment: Matt. 25:31; John 5:22; Acts 10:42; 2 Cor. 5:10; Rom. 14:10.

Sixth. Divine homage and worship paid to Christ the Lord: Matt. 7:21; 28:19; John 5: 22, 23; 14:1, Acts 7:59, 60; 22:16; 2 Cor. 12:7-9; 13:14; Phil. 2:9, 10; Heb. 1:6; 2 Tim. 2:22; Rev. 1:5, 6; 5:11, 12; 7:10.

Surely sufficient proof has been adduced to fully establish from the Scriptures the proper Deity of our "Great God and Savior Jesus Christ." Human language has no capacity to add weight to this impressive and incontestable catena of Scripture passages furnishing divine testimony to the true and essential Godhead of the Lord Jesus Christ.

This glorious central doctrine of our holy faith is the Palladium of the Christian host. Remove it, or ignore and dishonor it, and whatever outward form in language or rite be preserved, all that is distinctly Christian has gone. The church which derogates the glory of Christ as God is a temple without the Shekinah Presence; a body without a Spirit; is Christian only in name, and wears the name but to dishonor it.

What the "Ark of the Covenant" or "Ark of the Testimony" was to Israel in their wilderness journey, that, and much more the glorious Anti-type, the Lord Jesus, is to His church in her pilgrimage. The "Ark" made of shittim wood (imperishable) and pure gold (humanity and deity) had two aspects:

(1) The mercy seat, *blood-besprinkled,* was the throne of grace where an holy Jehovah could meet and commune with the High Priest, the appointed mediator between God and His people.

Thus signifying the Aaronic High Priesthood of our Lord Jesus—who was also the mercy seat (Rom. 3:25; 1 John 2:1, 2)—who is one Mediator between God and man. *No man* cometh unto the Father but by Him. (John 14:6.)

(2) The other aspect of the mercy seat of the Ark of the Covenant represented the throne of "the Lord of the whole earth." (Josh. 3:11.) A throne of *righteous Judgment.* (Ps. 96:13; 98:9.)

To those who by grace through faith are represented in the holiest of all by our great High Priest, who, with His own blood, appeareth in the presence of God for us, there is the experience of blessed communion with the Father from above the "blood-besprinkled mercy seat." But to those

"who have trodden under foot the Son of God, and have counted the blood of the covenant * * * an unholy thing. The Lord shall judge. * * *. It is a fearful thing to fall into the hands of the living God." (Heb. 10:29-31.)

As surely as when Israel turned from the Ark of the Covenant to "the tabernacle of your Moloch and Chium" and Jehovah gave them up "to go into captivity beyond Damascus" (Amos 5:26-27; Acts 7:43), so surely will the church or any part of it which itself forsakes, or has any kind of complicity with those who have "trodden under foot the Son of God," or turned from the precious "blood of the covenant," be given up to a captivity more terrible and soul-destroying than that of Babylon of old.

What thoughtful reverent student of holy Scripture can contemplate the moral consequences of denying the Deity of the Lord Jesus, without a shudder! If Jesus is not the eternal Son of God and God the Son, then:

(a) The Bible is a wholly discredited Book, for every promise and every figure, every type and prophecy points to Jehovah-Jesus, the Lamb of God, the King of Saints.

(b) Then the word of the purest, holiest and only sinless life came from the infected fountain of the cruelest of lies.

(c) Then the Lord Jesus was a wretched blasphemer (how my heart revolts almost against writing such words even for a warning) when He said: "I and my Father are one." "He that cometh from above is *above all.*" (John 3:31.)

(d) Then there is no atonement made for our sins. We are yet in our sins. Our preaching, and our faith are vain.

(e) Then God did not so love the world as to give His only begotten Son that we might not perish.

(f) Then prophecy is a lie and we have no "blissful hope" nor any sure hope of the future. It is a mocking falsehood to say in connection with the Olivet prophecy, "Heaven and earth shall pass away but my words shall not pass away." (Matt. 24:35 and Matt. 25:31-33.)

(g) Then no man knows God. For who among men "knoweth the things of a man, save the spirit of the man which is in him? even so the things of God none knoweth save the spirit of God." (1 Cor. 2:11, Rev.) No one knoweth "who the Father is save the Son and *he to whomsoever the Son willeth to reveal Him.*" (Luke 10:22, R. V.)

(h) It is a denial of the Father. "Whosoever denieth the Son, the same hath not the Father." (1 John 2:22, 23, R. V.)

Truly this doctrine of the Godhead of Jesus Christ is the article of a standing or a falling church. To one it is "the savor of life unto life" and to the other it is "the savor of death unto death."

"He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come *anyone* (whether a minister or a professor in theology or anyone) unto you, and bring not this doctrine, receive him not into your house, *neither bid him Godspeed.*" (2 John 9, 10.)

O, church of the living God, arise and purge out this fearful leaven of error which you have allowed to be spoken from many a pulpit and from many a professor's chair! Have an "Index Librorum Prohibitorum" in every

Sunday school library, and in every home. Literature bearing names of those whom the church has elevated to the "Seats of the Mighty," and praised in many religious periodicals, from many a pulpit and commended by many "nice Christians," and is found in nearly all book shops, libraries and on home tables, and yet is as insidiously seductive and poisonous to the souls of men as is the drug which destroys the bodies and blunts the moral sense of so many. Like the drug, the Sabellian, Arian, Unitarian camouflaged literature, comes with enticing taste—sweet to the natural pride of men and captivating in style, but though productive of delusive and ensnaring dreams is unspeakably terrible in damning results. Let no hearer pass lightly by this solemn warning.

What our Lord said to the Jews has its application to all today. "I said unto you, that ye shall *die in your sins;* for if ye believe not that *I AM,* ye *shall* die in your sins." (John 8:24.) The denial of Jesus as Lord is the heresy of heresies—the greatest of all sins.

"If any man love not the *Lord* Jesus Christ, let him be Anathema Maran-atha." (1 Cor. 16:22.)

"And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying, Unto him that sitteth on the Throne, and unto the Lamb, be the blessing, and the honor, and the glory, and the dominion, unto the ages of the ages." (Rev. 5:13, R. V.)

"Thanks be unto God for His unspeakable Gift."

THE HOLY SPIRIT—HIS PERSON AND PURPOSE

James M. Gray, D. D.

I have been asked to speak on the Holy Spirit, His offices and His work, and first of all it is essential to be assured that we have a right to speak of Him in the use of the personal pronouns He and Him.

I. Personality in the popular mind is associated only with human beings, and it seems so strange, therefore, to speak of the Holy Spirit as a person.

But lexicography teaches us that personality is simply self-conscious and rational existence, or to quote Frederic W. Robertson, of Brighton, it is "made up of three attributes—consciousness, character, and will." The possession of these it is that makes God a person, the angels persons, and Satan a person, and most assuredly they may be predicated of the Holy Spirit.

First. *He has the attributes of a person* ascribed to Him in Scripture, for His love is spoken of, His truth, His holiness, his grace. He can be lied to as Peter tells Ananias, and He can be sinned against as our Savior taught us, and these things are not conceivable of a mere influence, or energy, of the Godhead as some would speak of Him.

Second. Then also *He does the works of a person.* Creation is His work, regeneration, teaching, comforting.

He moved holy men of old to write the Scriptures, He is the Divine Author of the Bible. He selects the officers of the church and qualifies them by His gifts. He works miracles.

Third. More than this, He not only possesses the attributes and does the works of a person, but He *is everywhere referred to as a person.* The word, "Spirit," itself is in the neuter gender to be sure, yet whenever Christ speaks of Him in relation either to the Father or Himself, it is always in the use of the pronouns, "I," "Thou," "He," "Whom the Father will send in my name," (John 14:26), is a well-remembered illustration of this.

To recur for a moment to His attribute of love, it is that more than anything else that finally satisfied my own soul as to His personality. His love is spoken of directly only once, and that near the close of Paul's Epistle to the Romans where the Apostle beseeches his brethren to pray for him, "by our Lord Jesus Christ and for the love of the Spirit." (15:30.) And although the thought there may be not so much the love which the Spirit has *for* us, as the love which He inspires *in* us, yet the former is implied in the latter, as it is in that earlier passage in the same epistle where it is written that, "the love of God is shed abroad in our hearts by the Holy Ghost which has been given unto us." (5:5.)

To quote an old divine, "When the Holy Spirit comes into this world and into these souls of ours, it is not merely because He is sent by the Father and the Son, but because He loves to come. The Father is said to have loved us with an everlasting love, but so has the Spirit. The Son is said to have rejoiced in the habitable parts of the earth and to have had his delights with the sons of men, but the same

is true of the Spirit. Every fact, every declaration, every promise that proves the love of God for us, proves the love of the Spirit for us, because the Spirit Himself is God."

The same writer reminds us that *His love is shown in His names,* "the good Spirit," the "Spirit of Grace," the "Spirit of adoption, whereby we cry, Abba, Father;" the "Spirit of liberty," the "Comforter," the helper of our infirmity.

It is shown in the Bible He has written. Love to sinners breathes like sweet fragrance on every page of it.

It is shown in His work in our hearts. He comes to us; speaks to us; draws us; quickens us; fills us with joy. He takes of the things of Christ and shows them unto us, and "often when we are praying in our poor imperfect way He comes in and lifts us up and kindles the flame within."

"O Spirit, beautiful and dread!
My heart is fit to break
With love of all thy tenderness
For us poor sinners' sake." (Faber)

But the evidence of the personality of the Spirit carries with it, of course, that of His Deity. And yet this is separately proven by the relationship He bears to the Father and to the Son, since He is definitely called "the Spirit of God," and "the Spirit of Christ."

And more especially is it shown in the names He bears as expressing His own essential Deity. "The Lord, the Spirit," He is called (2 Cor. 3:18), and "The Eternal Spirit" (Heb. 9:14.)

As Doctor Cumming says, "We need not multiply passages, there is but one eternal Being, and He is God. The Holy Spirit, Who is eternal, is God."

II. Coming now to what may be spoken of as His of-

fices and work, we find in the first place, that ***He created the world, including man.*** "The Spirit of God moved upon the face of the waters," with the results recorded in Genesis I. "The Spirit of God hath made me," said Job, "and the breath of the Almighty giveth me understanding" (33:4.)

Second. *He inspired the Bible* as already shown. In the last words of David, the psalmist said, "The Spirit of the Lord spake by me, and His word was in my tongue." (2 Samuel 23:1, 2.) Paul says that the Holy Ghost spake by Isaiah in the records of that prophet (Acts 28:25). Peter, referring to written prophecy, says that "it came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:21). The epistles to the seven churches of Asia are concluded in each instance by the admonition: "He that hath an ear to hear, let him hear what the Spirit saith to the churches."

"It is the Spirit's Bible,
Copyright every word,
Only His thoughts are uttered,
Only His Voice is heard" (Wm. Luff).

Third. *He has had intimate relations with men in all the ages.* He strove with them in ante-diluvian days seeking to avert the penalty of the deluge; He gave the wisdom to Joseph that preserved the nations from famine in the days of the Pharoahs; He furnished the skilled cunning of the workmen of the tabernacle; He came upon the elders who prophesied in the wilderness of Sinai; He gave Joshua his courage to conquer Canaan, and clothed Himself with Gideon to overwhelm the Midianites; He hid Elijah from his enemies and carried Ezekiel away to the river Chebar; He came upon the prophets, and they gave their messages

to instruct Israel; He led that people and revived them in their spiritual decline.

It was "not by might nor by power," but by the Spirit that the temple was built after the exile, and the mountain before Zerubbabel became a plain.

The virgin Mary was found with child of the Holy Ghost; Elizabeth and Zachariah were filled with the Holy Ghost; Simeon came into the temple by the Holy Ghost.

Both the Old and the New Testaments abound in expressions of this character.

But let me dwell a moment on the words, "He clothed Himself with Gideon," which is the literal Hebrew of Judges 6:34, and which must mean that the Holy Spirit entered into the inner man of that great warrior, energizing and using him for the miraculous deliverance of his people.

In I. Chronicles 12:18 we have the converse, when according to the margin, "The Spirit clothed Amasai," i. e., in stead of entering into that captain of the band, he encompassed him, hiding the man himself from sight "and causing him to be lost in the manifestation of the power of God" (The Eternal Spirit, p. 39).

As we ponder these wondrous tales, is it not hard to restrain from bursting forth in the aspiration of the sacred lines:

"O, for that flame of living fire
Which shone so bright in saints of old;
Which bade their souls to heaven aspire,
Calm in distress, in danger bold!"
"Send the old-time fire upon us, Lord!
Send the old-time fire upon us, Lord!
Send the old-time fire upon us, Lord!
And burn up all the dross!"

Fourth. *The Holy Spirit sustained peculiar relations to Jesus Christ,* i. e., to Him considered not as God, but as

the God-man, the one Mediator between God and man.

We have already seen that Jesus was conceived by the Holy Ghost, not in the sense that our Lord ever called the Holy Spirit, Father; but in the sense that He was the medium or agent through which the conception took place.

Jesus was anointed by the Holy Spirit at His baptism when He entered upon that work of righteousness and redemption as to which He covenanted with His Father from all eternity.

The Holy Spirit led or drove Him into the wilderness for that girding of strength as the second Adam, which He received in His temptation by Satan.

Jesus cast out demons by the Spirit of God; He came in the power of the Spirit into Galilee; the Spirit of the Lord anointed Him to preach the Gospel; through the Holy Ghost He gave commandment to the apostles whom He had chosen; He baptized with the Spirit; He was full of the Spirit Who was given without measure unto Him.

Through the eternal Spirit Christ offered Himself without spot unto God, which has been well characterized as the most marvelous declaration of all, teaching as it does that Christ's consent to be crucified as our Redeemer was of the Holy Ghost; and also His motive in the great transaction to become an offering unto God; and His spotlessness as a sacrifice for human guilt.

These are all here ascribed to the presence with Him, and in Him, of the Third Person of the Godhead. How wonderful it all is, and what a lesson it teaches us as to our constant need of the same Spirit in all our Christian life, "one holy passion filling all our frame, our hearts an altar and His love the flame!"

Indeed, to go further, it was according to the Spirit of holiness that Christ was declared to be the Son of God with power by the resurrection from the dead (Romans 1:4).

And to quote John's gospel, it is the same Spirit who now glorifies Christ, taking of His things and showing them unto us (16:14, 15).

Fifth. *The Holy Spirit bears a peculiar relation to the Christian church.*

1. Instrumentally *He brought it into existence.*

"Who founded the Christian church?" asks Dr. Philip Schaff in his catechism.

"Our exalted Savior," he replies, "on the fiftieth day after His resurrection, by the outpouring of the Holy Spirit upon His disciples at Jerusalem."

In the strict sense there *was* no church until that day, and when Christ, at Caeserea Philippi, said, "I will build My church," He had reference primarily to what was brought to pass by the Holy Spirit on the day of Pentecost.

The material for the building of the church had been prepared by and gathered there by the Spirit, for as we shall note later, He regenerated the disciples and caused them to be of one accord in that place.

What He did on that day was to take up His abode in them, to dwell in them, and as Paul teaches in 1 Corinthians 12:13, to baptize them into one body, that mystical body of which Christ is the Head, and of which all we who come to Him by faith are the members.

Thus we all are made to drink of one Spirit, so that it is now possible to say, "There is one body and one Spirit" (Eph. 4:4).

2. The Holy Spirit not only brought the church into existence, *but He maintains it in existence.* If there were

no Holy Spirit in the church there would be no church, and as a matter of fact a local church that does not recognize the presence, the life, the direction in its affairs of the Holy Spirit is no church.

He instrumentally brings souls into it by "convicting the world of sin, and of righteousness and of judgment" (John 16:7-11). The members of the church are born of the Spirit or they are not members at all (John 3:8).

And when He thus brings them into the church, He continues to renew them, and to quicken their mortal bodies so that they are "no longer debtors to the flesh to live after the flesh" (Rom. 8:12).

He teaches and comforts them, and brings to their remembrance all things that Christ hath said unto them (John 14:26).

He imparts unto them spiritual gifts (1 Cor. 12:4-11). He provides overseers for the church, in other words it is His agency by which true bishops, deacons and elders are appointed to rule over it. (Acts 20:28).

It is by Him that the Gospel is preached (1 Peter 1:12), and through Him that it is obeyed (22). It is in Him that believers pray, He helping our infirmity because we know not what we should pray for as we ought (Romans 8:26; Jude 20).

III. To sum it all up, especially as to His relation to the church, as Dr. James Elder Cumming, in his unique work on the subject, says: "The Holy Ghost from the day of Pentecost has occupied an entirely new position in the redemptive scheme of the Godhead. The whole administration of the church has since then evolved on Him. He is the medium through which Christ's mediatorial work is carried on."

First. In the first place, everything in the church is *subject to His will.* "All these worketh that one and the self-same Spirit, dividing to every man severally as He will" (I Cor. 12:11). The reference is to the dispensing and distribution of spiritual gifts: "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: * * * For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ"(8-12).

Second. In the second place, everything in the church is according *to the record of His will,* which is found only in the holy Scriptures which He caused to be written. And this record is now a closed record, it is important to remember. The warning of Revelation 22:18, 19 is well called "a significant finale." "If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

Third. In the third place, everything in the church is *under the actual direction of His will.*

1. This is true of its membership. It is absurd and sinful to speak of men joining the church whom He has not regenerated, in whom He does not dwell, and whom He has not thus baptized into the body of which Christ is

the head. Such men *do* not, and *can* not join the church in the real sense of the word.

2. This is true of its office-bearers. What authority have kings, or prime ministers, or popes, or archbishops, or church councils, or pulpit committees or congregational majorities to institute offices in the church other than those which the Holy Spirit has instituted; and what authority have they to fill any of the offices which He has instituted with other men than those whom He has chosen, and on whom He has set His seal after patient waiting upon Him for the revelation of His will?

No wonder a recent Episcopal Church congress, in New York, should be inquiring how to get rid of clerical "misfits." They had expected much from psychology, the report said, but it had failed them. It had done no more for them than it had done for the German nation. Their requirements, they admitted, were "outgrown, hidebound, inelastic, unchangeable and unjust," and now they had come to see that "two features conditioned success, an ideal that was worth while, and an ideal that can be secured."

Where can that ideal be found if not in the Word of God, and how is it to be obtained if not through the Spirit of God?

3. This is true of its work. "The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto *I* have called them;" "so they being *sent forth by the Holy Ghost,* departed unto Seleucia." (Acts 13:2, 4.) "It seemed *good to the Holy Ghost,* and to us, to lay upon you no greater burden than these necessary things," said James to the Gentile churches in Antioch, Syria and Cilicia (Acts 15). "They were *forbidden of the Holy Ghost* to preach

the Word in Asia," and when "they assayed to go into Bithynia, the Spirit suffered them not." (Acts 16:6, 7.)

4. This is true of its worship. Its preaching for example. The reason Paul could return thanks to God for "the work of faith and labor of love and patience of hope" in the Thessalonian church, was because his Gospel had come to them not in word only, but *"in the Holy Ghost"* (1 Thess. 1:5). Peter assures his Asiatic readers that the Gospel had been preached to them *"with the Holy Ghost* sent down from heaven."

Native talent, learning, mental discipline are necessary and desirable, but the greatest pulpiteer trusting only in them, is vastly inferior to the simplest expounder of the Bible who is anointed by the Spirit of God.

5. Its prayer as well as its preaching. I do not now speak of prayer in the pulpit, but in the prayer-meeting where the body of saints meet together supposedly to "confess their faults one to another, and to pray one for another that they may be healed" (James 5:16).

How shall the prayer-meeting be conducted? Shall the program be arranged in advance, and during the progress of the meeting, shall the leader call out brother so-and-so to exhort and brother so-and-so to pray? Or, "shall the pressure of the human hand in the assembly be withheld in order that the Holy Spirit may have His way?"

6. Its singing as well as its praying. Dr. A. J. Gordon, of blessed memory, was right when he said that an unregenerate person is disqualified from ministering in the service of song in God's house. "We should hardly know how to name the custom," said he, "which has brought a sorer blight upon the life of the church, or the heavier repression upon its spiritual energy than the habit, now so

general, of introducing unsanctified, unconverted, and even notoriously wicked persons into church choirs."

Indeed, covering the whole subject of the Holy Spirit's administration of the church, the same witness says: "If one desires the clue to the great apostasy whose dark eclipse now covers two-thirds of nominal Christendom, here it is—the rule and authority of the Holy Spirit ignored in the church, and the servants of the house assuming mastery, encroaching more and more on the prerogatives of the Head."

IV. In my rapid survey of this vast subject I am left but little time to dwell on the practical application of it all to the individual believer, which calls for a separate address.

But I am reminded by another, that there are two things revealed in the New Testament as to the work of the Holy Spirit which we nowhere find ascribed to Him in the Old Testament.

One is the administration of the affairs of the church, and the other His dwelling in men for the purpose of sanctifying them.

On the first of these we have dwelt sufficiently perhaps, but the second requires an additional word.

The believer is sanctified by the indwelling of the Holy Spirit from the moment that he receives Christ by faith, that is, he is then set apart for God eternally.

But sanctification is a process as well as an act. There is such a thing as growth in grace, in other words, nor is it necessarily so slow and gradual an experience as some are willing to suppose. It may be realized by leaps and bounds.

That is to say there are crises in the lives of some be-

lievers suggesting a kind of second Pentecost. Crises which may be expected and which should be sought for by every one of us.

These crises are associated with the filling of the Spirit to which the New Testament so frequently refers. There is but one indwelling of the Spirit, which, as I understand the Scriptures, is practically identical with His baptism of us into the body of Christ, but there may be many "fillings."

The filling comes when there is special need for it and special yearning to receive it, and as often as the need exists and the yearning is expressed.

In the fourth chapter of The Acts, some of the same disciples evidently, who were filled on the day of Pentecost, were again filled; and as a result they spake the Word of God with boldness, and were of one heart and one mind, and with great power gave witness to the resurrection of Christ, and great grace was upon them all.

Paul urges the Ephesian Christians to "be not drunk with wine wherein is excess, but to be filled with the Spirit." It is the secret, he goes on to say, of gladness, of gratitude, of graciousness one to another, and it permeates with blessing the everyday life in the conjugal relation, in the parental relation, and in the industrial relation, and thus throughout every class of the social order.

It is a sin for a Christian not to be filled with the Holy Spirit. With a shock that conviction came to me one day not so very long ago, and I thank God for it.

How may we Christians be filled with the Holy Spirit? Is any further answer required than that of Christ in the eleventh chapter of Luke? "If ye then, being evil, know how to give good gifts unto your children; how much more

shall your heavenly Father give the Holy Spirit to them that ask him?"

But asking presupposes a felt need and a desire. It presupposes a surrender of our will. It presupposes an obedient life. It presupposes a readiness of faith to accept the fulfillment of a divine promise.

Would to God that this might be true today of every member of this Conference. Would to God that this Conference might thus mark a renewal and revival of the work and the life of God in the church of Christ that would kindle fires in every part of the world; that would send men and women to their knees in supplication for the mercy and the grace of God; that would quicken the testimony of the faithful church; that would awaken a new interest in the study of the sacred oracles; that would stimulate missionary endeavor; that would stop the mouths of gainsayers, and save souls, and bring nearer the glad hour when

> An unearthly glory shall steal across the sky,
> And the marshalling of His myriads
> Announce that Christ is nigh.
> Our hearts beat high, Lord Jesus,
> And our glad spirits rise;
> Divide! ye starry heavens,
> Reveal Him to our eyes.

SATAN—HIS PERSON, POWER AND PURPOSE

GEORGE E. GUILLE

Bible Teacher and Author, Member of the Moody Bible Institute Extension Department

Satan is a fallen creature of God who, transformed into an angel of light, is "the prince of this world" and "the god of this age," and to whose activities in the affairs of men are due the present state of those affairs, the appalling apostasy in Christendom the rise and growth of false religious systems, and, indeed, many of the world-movements that are attributed to God.

Let it be understood that I do not speak of the devil of Christendom, that mystical monster of the hoofs and horns with whom we have become familiar through cartoons and caricatures, but concerning whom there is not a line in the Word of God. I speak of the Satan whom Scripture reveals, a subject of divine revelation alone, of which we can know nothing apart from the Bible.

His Personality

The personality of Satan is witnessed to everywhere in Scripture.

First. Scripture shows us that he possesses personal characteristics. We read of his "wiles" in Eph. 6:11, and of his "devices" in 2 Cor. 2:11, and that he "deceiveth the whole world" (Rev. 12:9)—a very subtile person, indeed, and one of remarkable intelligence. We read of them who "are taken captive of him at *his will.*" Now a person is a self-conscious being with a free will and we

Helpful books by the above author listed on pages 446-449.

read of this person saying in his pride, "I will." "I will be like the most High."

Second. Scripture testifies to his personality in ascribing acts of intelligence to him. He "beguiled" Eve by his subtilty (2 Cor. 11:3). He "tempted" the Son of God. He "demanded" to have the disciples that he might sift them as wheat (Luke 22:31). He "accuses" the brethren (Rev. 12:10). And the coming of the man of sin is declared to be "after the 'working' of Satan.'" These things could not be said of a merely impersonal influence.

Third. Scripture reveals his personality in the personal names that it gives him. He is called "Beelzebub," the prince of demons. He is called "Satan." He is called "the pride of this world" and the "prince of the powers of the air."

His Pristine Glory

When we turn to the Scriptures that tell of his origin, we find that he was not created as Satan and the Devil but as the noblest of all God's creatures. This is disclosed in the 28th chapter of Ezekiel. That chapter opens with an address to the prince of Tyrus, who appears as a figure of the Man of sin. At verse 11 the prince disappears and the address becomes a lamentation upon "the king of Tyrus," the mighty spirit who energizes that prince.

"Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and

the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald and the carbuncle, and gold; the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee."

Of no earthly king nor of any human being could the words uttered here be true. The king of Tyrus is a title of Satan whose full significance may appear in the future when the man of sin, as "the prince of Tyrus" makes his debut.

As thus created by God, Satan was the most exalted of His creatures, the very sum of creative perfection, full of wisdom and perfectly beautiful to look upon.

Eden, the garden of God, and the holy mountain of God were the places of his abode. The Eden of earth,

mentioned in Genesis 2 as already existing in the primal creation, before the cataclysm that wrought the chaos described in the second verse of the Bible, was evidently a counterpart of the heavenly. "The holy mountain," we learn from other Scriptures, is the place of God's manifestation and the symbol of His government. This earth, before the six days' work that made it an habitation for man, was placed in Satan's hands.

The precious stones of his covering we find in the breastplate of the high priest as the expression of highest excellence.

The cherubim are associated with the throne of God. In the ark of the covenant, they are "of a piece with the mercy seat," and the mercy seat was Jehovah's throne in the midst of Israel. Satan was "the anointed covering cherub," set in that place by God as the guardian of His throne.

But in this perfect being, iniquity was found, and that iniquity was a revolt against God. Pride in his position, pride in his beauty led him into an unholy traffic among other intelligences of heaven to draw them from their allegiance to God. This was his sin: his will in rebellion against God, and this is the essence of sin still. In Isaiah 14 where we hear him addressed as "Lucifer, son of the morning," the pride of his heart is laid bare: "For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God. * * * I will be like the most High." And the Apostle, instructing Timothy concerning the ordaining of elders, said, "Not a novice, lest being lifted up with pride he fall into the crime of the devil."

By this very ambition that caused his own ruin, he beguiled and dragged down to ruin the head of the human race, and the whole race in him.

His Dignity

The dignity of Satan is another fact of divine revelation that appears to have been overlooked by many.

The Apostle Jude, foretelling the activities of the false teachers of the last days, says that they "speak evil of dignities" and adds: "Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." The highest of the angels, recognizing the dignity conferred upon that being who, by his fall, has become the Devil, will not rebuke him, but appeals to Jehovah to do so. A similar rebuke is administered in Zech. 3 where Satan attempts to resist the high priest: "And Jehovah said unto Satan, Jehovah rebuke thee, O Satan; even Jehovah that hath chosen Jerusalem rebuke thee."

When the sons of God—a phrase in the Old Testament always denoting angels—presented themselves before Jehovah, and "Satan came also among them" (Job 1:6), Jehovah did not scorn him, but conversed with him about His servant Job.

The titles conceded to him in Scripture prove his dignity. Thrice in John's gospel does our Lord designate him as "the prince of this world," and in 2 Cor. 4:4 the Apostle calls him "the god of this age."

How striking the contrast between this revealed dignity of Satan and the levity so commonly indulged in in speaking of him, the nicknames applied to him and

the grotesque misrepresentations with which we are so familiar: the leering, disgusting monster, haunting the dens of iniquity and inciting men to vice and crime. The devil of Christendom is a myth, a scapegoat created by human fancy to account for the sins of the world, and I do not wonder that so many do not believe in his existence. Responsibility for such a conception of Satan cannot be laid at the door of Scripture, for it contains no word that could give rise to such a notion. What Scripture declares of him, on the contrary, is that he is "transformed into an angel of light."

His Relation to the Earth and the World

Satan is not in hell nor has he ever been there. The belief that he presides over the destinies of unregenerate men rests upon no Scriptural foundation. The hell of eternal punishment has not been opened to receive its victims, and when Satan is finally shut up in the bottomless pit it shall not be as an exalted monarch but as the most abject creature there.

Not hell, but the earth and the air are the scene of his activity. When Jehovah, in Job 1:6, 7, asked him whence he came, he replied: "From going to and fro in the earth, and from walking up and down in it," and, although he is a liar, that he told the truth in that instance is proven by what Peter says of him in 5:8 of his first epistle: "Your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour." And in Rev. 2:13 we hear the Son of God saying to the church in Pergamos, "I know where thou dwellest, even where Satan's throne is." Satan's throne, then, is on the earth, for Pergamos was certainly nowhere else. Pergamos re-

veals the sad state into which the church has fallen: instead of being true to her pilgrim character, she has settled down as a dweller in a scene where Satan reigns.

And not only has he a throne in the earth, but he claims the kingdoms of the world as his own. Having taken our Lord up into an high mountain, he "shewed unto him all the kingdoms of the world in a moment of time. And the Devil said unto him: All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it" (Luke 4:5, 6). And this was not the raving of insanity but a claim divinely conceded in the title applied to him by the Son of God: "The Prince of this world." Surely if the claim were extravagant or false the Lord would have refuted it when it was made.

The Apostle, in enjoining the saints to put on the whole armor of God that they may be able to stand against the wiles of the devil, says that our conflict is "with principalities and powers" and the "world-rulers of this darkness" over whom Satan is the head, as "the prince of the powers of the air," and a hint of the power he exercises through these world-rulers is given in the angel's word to Daniel in explanation of the three weeks' delay in his coming to explain Daniel's vision: "But the prince of the kingdom of Persia withstood me one and twenty days." From this explanation it appears that one of these world-rulers of Satan was presiding over the affairs of the ancient Persian Empire.

And not only is this true: the Apostle, in Rom. 8:20 speaks of one who has subjected the very creation. "For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it." (R. V.) This

can be none other than Satan who subjected creation's lord, Adam, and in him all his posterity, for the Apostle John declares that "the whole world lieth in the evil one" (1 John 5:19, R. V.).

But thanks be unto God that, though Satan rules as "prince of the power of the air" and the "prince of this world," his authority and powers are not absolute, for a restraint has been laid upon him. "The mystery of iniquity"—Satan's travesty on "the mystery of Godliness"—was already at work in Paul's day, "only," he tells us, "he who now restraineth will restrain, until he be taken out of the way" (2 Thess. 2:7). The Holy Spirit, resident in the church, thus keeps back the manifestation of the Man of sin until the time of the church's removal from the world.

If the term "anointed," applied to Satan in his primal glory, suggests his offices, it is very significant. In Old Testament times men were anointed for three offices: prophet, priest and king. Moses foretold, in Deut. 18:15, of a Prophet that the Lord God should raise up from the midst of Israel, and the Lord Jesus fulfilled that prediction. A prophet is one who speaks for God, and in John 17 we hear this Prophet rendering account to God: "I have given them the words thou gavest me. * * * And now come I to thee." He enters now the priestly office. Received in the world as a Prophet, but rejected as King, He now appears in the presence of God as the great High Priest of our confession. It is at His second coming that He shall appear as King.

Satan, then, who defiled his sanctuaries, has been deposed as prophet and priest, but has not yet been de-

posed as prince, nor shall be until Christ comes to His own as King of kings.

All this is typified in the history covered by the first book of Samuel. David, the anointed of Jehovah, was cast out, while Saul still sat upon the throne. But that throne and its occupant lay under sentence of judgment from God. And, while a company was secretly gathered to David to share his rejection in the cave Adullam—representing the heavenly company being now gathered to Christ—it was not until Saul's overthrow that David was crowned as king over all Israel.

The Sphere of His Activities

Not a single instance of Satan's activity is recorded in Scripture that does not show him as a trespasser on God's ground. In Eden his sole purpose was to alienate man from God. He began his work there by insinuating a doubt as to the Word of God: "Yea, hath God said?" And succeeding in that, he came boldly out with his lie about the penalty of sin: "Ye shall not surely die."

In his efforts with Job, he sought to make him distrust God. He had for long been at work with Job to puff him up with self-righteousness, so that when his calamity should come upon him he would think that God had been unjust with him. It is plain that his stroke was not aimed at Job but at God Himself.

In these, and in other examples of his activity that might be named, there is no suggestion of immorality. Morals are not the sphere in which he works. Having accomplished man's ruin in Eden, he has not found it necessary to tempt him to evil, for evil is the natural product of his corrupt heart, as the Lord declares in Mark

7:21-23: "For from within, out of the heart of man, proceed evil thoughts, adulteries, fornications. * * * All these evil things come from within"; and James says that "every man is tempted when he is drawn away of his own lust, and enticed" (Jas. 1:14). Sins are "the works of the devil," indeed, and it is written that "he that sinneth is of the devil." But the Scripture definition of sin is "lawlessness" (1 John 3:4, R. V.). Its very essence is the revolt against God. Immorality is incidental.

There are "unclean spirits" and Satan is their prince, and demoniacal possession may account for abnormal phases of depravity in men today. But not all demons are unclean, for the teachings of demons, against which we are warned in 1 Tim. 4:6 as a mark of the last days, inculcate the highest morality.

But is not Satan denounced as a liar and a murderer? Yes, but what is the lie, and what is the murder? The murder is that of the Son of God, outcome of the lie of which Satan is the father.

Hear the Lord's words: "Ye are of your father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and standeth not in the truth, because there is no truth in him. When he speaketh *the* lie, he speaketh of his own: for he is a liar, and the father thereof." He is the father of the lie about the Son of God.

To whom did the Lord utter such scathing words? Mark it well. Not to publicans and sinners; not to men of corrupt minds and perverted morals, but to the best men of the day, men of blameless morality and of the greatest devotion to religion. They believed the Devil's gospel and resented the gospel of grace as an impertinence,

rejecting the Christ of God and nailing Him to the cross. These are the men and women who have "gone to the devil": not the social outcast and the moral leper but those who are steeped in self-righteousness and religiousness, embracing false theologies and false religions while they reject the only Lord and Savior, Jesus Christ.

Religion, not morals, is the domain of Satan's influence. And by religion I do not mean our holy Christianity, but the religion of Christendom, of which Satan, as "the god of this age," is the author. It is he who has sowed the tares in the wheat field. It is he who has corrupted the truth with leaven. And so subtile is his travesty that thousands have mistaken the religion of Christendom for Christianity, in total ignorance of the fact that they are as wide apart as heaven and the bottomless pit.

No, Satan is not the enemy of morals but of faith. An angel of light would scarcely incite men to vice. When he demanded to have the disciples that he might sift them as wheat, he sought, in the case of Peter, to break down his faith, as the Lord makes clear in His prayer for him: "I have prayed for thee, that thy *faith* fail not." (Luke 22:32) Elymas, the sorcerer, was denounced as a ***child of the devil*** because he sought, not to lead the proconsul into sin but, to turn him from the *faith.* (Acts 13:8.) And in Peter's admonition concerning the Devil, he shows that it is faith he seeks to pervert, for he says: "Whom resist stedfast in the *faith.*"

His Aim

And this explains the real aim of Satan. It is to obscure, by the admixture of error, or to flatly deny, the truth about Christ and to turn men away from Him.

When God made man in His own image, Satan, by his lie, destroyed that image. There is one only way by which it can be restored, and that is by having Christ, "who is the image of God," dwell in the heart by faith. Satan knows this far better than some zealous men do, and it is what he is so busy to circumvent. Thus is it written in 2 Cor. 4:3, 4: "But if our gospel be hid, it is hid to them that are lost: In whom the god of this age hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, *who is the image of God,* should shine unto them." This, as the late Sir Robt. Anderson said, is why men turn to the church, to religion, to the sermon on the mount, to anything and everything except the cross of Christ. Satan will lead men into the highest walks of morality and benevolence and religion in order to blind them to their needs of Jesus Christ, and the Satan cult is found in the religious systems that honor men and dishonor Christ and that accept the Eden gospel of lies: "Ye shall not surely die," "Ye shall be as God." "The new gospel" this is called. There is nothing new in it. It is as old as its father, the Devil.

Working in this sphere, Satan has robbed the church of her blessed hope—the coming of her Lord—and she is in many quarters forsaking her divine commission to preach the gospel and bring sinners to Christ, and has gone at world-mending, trying to patch up this ruined world and restore paradise without Christ. Social service has become her program. Mend a world that God has judged! Improve a scene that lieth in the wicked one! Social service is right in its place, but when it displaces Jesus Christ it is devilish.

His Methods

The people of God have nothing to fear from Satan's power, but they are warned against his "wiles" and his "devices." And these terms reveal his methods. He accomplishes his ends by guile and deception. "The serpent beguiled me," said Eve, and the Apostle confirms this when he says, "I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ."

Where he is seen in Rev. 12:9, he is "called the devil and Satan, which *deceiveth* the whole world." And we are told that the purpose in shutting him up in the bottomless pit is "that he should *deceive* the nations no more."

His deception is often by imitation. He has his synagogues (Rev. 2:9) and his ministers. Concerning these latter, hear the Apostle: "And no marvel; for Satan himself is transformed into an angel of light. Therefore it is *no great thing* if *his ministers* also be transformed as the ministers of righteousness." And who are these? I will tell you who they are. They are scholarly gentlemen of gracious and pleasing personality, and of charming and eloquent speech, who stand in Christian pulpits and deny the deity of our Lord and the other fundamentals of our Christian faith. They all preach righteousness, but not one of them preaches grace.

"Modernism" is the product of Satan's lie. The world achieved its boasted wisdom in listening to that lie in Eden, accepting, at his suggestion, the pursuit of knowledge as its career—"ye shall *know*"—and in that fatal choice forfeiting all right to that "hidden wisdom which God ordained before the world unto our glory." And now the modern rationalism, exalting human reason above

all things in its effort to do away with supernaturalism, humanizes God and deifies man. It is Satan's stroke against the throne and the heart of God. How shall we account for the fact that the great institutions committed to "Modernism" are rolling in wealth while those that remain steadfast in their fidelity to the Word of God still struggle with poverty? It is the predicted apostasy, the working of the mystery of iniquity. But in it all, Satan's devices appear, for "a form of godliness" is retained, while the power thereof is denied.

The popular literature of the day teems with Satan's gospel and many a magazine article contains a veiled stab at the infinite heart of Christ.

But it is in the spread of false religious systems that Satan holds high carnival. Such are Christian Science, Russellism, Seventh Day Adventism, Theosophy, Spiritism and all the others.

His masterpiece appears in Christian Science, falsely so-called. That such a complicated fabrication of blasphemies and false philosophy set forth in such an incoherent jumble of words, can delude intellectual men and women proves to any spiritual mind that a mighty and evil spirit is working in it. It comes to us in the name of Christ yet it denies Him; denies His personality, denies His deity, denies His death and resurrection as atonement for sin, denies His exaltation and His return. It denies the very existence of sin—the most obvious fact of human history and experience, declaring that man is incapable of sin. It blasphemes the Holy Spirit by declaring Him to be Christian Science. It denies the judgment and the eternal punishment of sinners.

While declaring the non-existence of sickness, it pro-

poses to heal the body. That it does so, I have no doubt, for Satan must have the same power to heal that he has to afflict. Phenomena may be superhuman without being at all divine: they may be angelic or demoniacal or satanic. The text-book of this Satan cult bears a significant title: "Science and *Health*," for Satan told the truth concerning the mass of mankind when he said of Job, "All that a man hath will he give for his life." Men will sell their souls to the devil to obtain relief from pain.

Of those who have gone out of Christian churches into this awful delusion, it is written in 1 John 2:19, "They went out from us, but there were not of us; for if they had been of us, they would have continued with us: but they went out, that they might be made manifest that they were not all of us." Do not be disturbed, then, when you see others forsaking your church for Eddyism. If they continue in it, it only proves that they were never saved. If they return from it to your fellowship again, it proves that they are the children of God who have been temporarily deluded.

Another of Satan's successful devices is Russellism, a system containing some truth, but with such an admixture of error as to make of it a tremendous peril. Its attraction for the sinner is its denial of punishment and its doctrine of a second chance. Its attraction for the Christian is its false exposition of prophecy.

In the modern Spiritism and Theosophy Satan is working through demons to deceive thousands. The phenomena of Spiritism cannot be accounted for on merely human grounds. These phenomena are real, but they are the working of demons taking possession of human bodies through which they almost exclusively manifest themselves.

From the ouija board to the seance, all is of the Devil. Let every child of God avoid it, for God has everywhere forbidden it.

His Ultimate Purpose

The ultimate purpose of Satan is the manifestation of the Man of sin. Through all these present agencies he is busily preparing the world to believe his lie and to receive that Lawless One, of whom it is written: "For the mystery of iniquity doth already work: only he who now restraineth will restrain, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish: because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe the lie."

Believe what lie? The lie that Satan began in Eden: "Ye shall not surely die." It is the denial of punishment. And that lie is a tenet of nearly all the false religions on earth.

His Doom

For a little while during the great tribulation, and after the church has been caught away to be with the Lord, Satan shall be allowed to have his way without restraint while God's judgments are being executed, but his doom is clearly revealed and, thank God, it is almost at hand. The Lord Jesus, whose heel he bruised at the cross, shall come forth in power and glory to bruise his head, and to

fulfill what is written in Rev. 20:1-3: "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled."

And though, at the end of that period, he shall be loosed, it is but for "a little season," and "the lake of fire," "prepared for the devil and his angels" shall at last receive him.

Let the Christian abide in Him who has overcome Satan, "and that wicked one toucheth him not," and so let him rejoice in that promise of Rom. 16:20: "The God of peace shall bruise Satan under your feet shortly."

SIN—ITS NATURE, EXTENT AND EFFECT

JOSEPH KYLE, D.D., LL.D.

Christian brethren, tonight I am to deal with the most appalling fact to be discovered in all the vast range of the universe of God; a fact that holds within its awful compass the sum of all the woes. Out of it, as from a seething Stygian pool, all evils flow; and back to it, as to a bottomless pit, they all return: for in that strangest phrase that ever was spoken by our Lord, there is the revelation of the very essence of Hell's despair, *"guilty of an eternal sin,"* that argues an eternal Hell. Certain deluded brethren are once more advancing the baseless theory of "conditional immortality" and its corallary the "annihilation of the wicked." Here is a phrase that discovers the absolute unscripturalness of the conception. In the very nature of things an eternal sin predicates eternal existence, eternal consciousness, eternal responsibility, and cannot mean eternal nothingness.

For various reasons, some of which are good, some are bad, but none should be held indifferent, this subject is one from which most of us are disposed to turn away. If the heart is what it ought to be, or even in some fair measure is right with God, then sin in its every phase and relation is hateful, abominable; and hence even to think of it is not a pleasant exercise. And, on the other hand, if that triad of evils, the world, and the flesh, and the devil, sway the mind, one is loathe to enter into judgment upon sin; for he knows that he must find much in

himself which he is unwilling to discover. In such case, if sentence is passed at all, it will be of the nature of compromise, which is but additional sin. There are yet in the world, it must be confessed, those, whom we all too much resemble, who

> "Compound for sins they are inclined to
> By damning those they have no mind to."

Nothing of all the various phases and aspects of sin more signally illustrates its many-sidedness in character and its manifoldness in power than does the fact, that we most dislike to know the real demerit of the sins which we are the least averse to practice. And nothing more clearly reveals the cunning craftiness of him by whom sin came into our world, than does his success in making men dishonest with themselves, and willing to have the truth hidden from their eyes, or their eyes blinded to the truth. The attitude of mind and spirit that alone is fitting in our study is that to which one is brought, when, the Spirit of God helping his infirmity, he prays: "Open thou mine eyes that I may behold wondrous things out of thy law." "Search me, O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."

John Calvin's saying is true: "Consciousness of sin is the first step to salvation."

Of course this paper will not attempt a solution of the great mysteries involved in the origin of sin and its entrance into our world. The historical character of the first chapters of the book of Genesis is recognized as positively and definitely as is that of any other portion of the book, or, for that matter, of any portion of the

entire Bible; and the credibility of the record is just as readily acknowledged. While mystery is here, one principle must be steadfastly maintained, namely: that God is not—God cannot be—the author of sin; and equally absolute is the conviction that "God cannot be tempted with evil, and he himself tempteth no man." Respecting the first mystery that presents itself, namely: "Why was the existence of sin tolerated in the creation of a God at once eternal, self-existent, and infinite in wisdom, power, holiness, and benevolence?" Dr. A. A. Hodge has said: "It is obvious that God has permitted sin, and hence it was right for Him to do so. But why it was right must ever remain a mystery demanding submission and defying solution."

Respecting a second mystery that confronts us, namely: "How could sin originate in the will of a creature created with a positively holy disposition?" It may be said that, in the case of Satan and other angels "Which kept not their first estate," speculation is presumption. The Bible has told us nothing, and there is no other possible source of information. In the case of Adam and Eve, God permitted Satan to tempt them, this fell within His purpose of probation, and He permitted them to yield; but He neither caused nor approved of the sinful conduct of either party. Satan fell untempted—there was no tempter—and so fell hopelessly. In this respect Adam's probation differed from that of the angels. The test to which the man was subjected was the simplest and most gracious and advantageous that could be proposed. It was not that he must do some great thing, but simply to refrain from taking the fruit of a single tree. The probation was designed to confirm the holy character that was his by creation, "sufficient

to have stood though free to fall;" and had it been maintained in spite of Satan's onslaught, the covenant condition of life would have been fulfilled; and sin had never desolated our world—the fair work of God and the goodly heritage of man. Beyond these simple representations the Bible does not lead us, and the reasoning of understandings which never in this life shall wholly be relieved of the dark shadow cast by sin, can never reach an indubitable conclusion.

In this discussion there will be no further reference to the philosophy, or to the psychology of sin. Not that these disciplines are held in light esteem. That such methods of study as these employ have a well established *rationale* is most willingly acknowledged. But the time that is allowed for the presentation of this theme, and the object that is sought to be attained alike forbid entrance upon such lines of study as they mark out. I have chosen to deal alone with the Theology of Sin, and the term "Theology" is employed with set purpose. Theology is the "*Doctrine of God,*" and if it be that in truth it is *God's Doctrine* as well—the teaching of God's Word. The phrase, "The Word of God," and the term, "Theology," are not antagonistic in significance; although some false teachers would seem to make them so, and some good men, with more zeal than knowledge, would seem to think them so.

In the light of Scripture statement what representation may be offered touching the *Nature,* the *Extent,* and the *Effects* of Sin?

I. *Nature of Sin.*

As to the first inquiry, it may be noted that a definition of Sin was framed by Campegius Vitringa, a representative of the Dutch school of theologians two and one

quarter centuries ago, which has had all but universal recognition by evangelical teachers the world over. In its English form it reads: "The nature of sin is disagreement of act, habit, or state of a man with the divine law." Four distinguishing features mark this classic definition. It recognizes a perfect standard of moral character, in the law of God; it supposes rational and voluntary agents as the subjects of this law; it requries not only outward compliance in act, but also inward conformity of heart, and constant agreement in life of one who would be held guiltless; and it reckons divergence from this perfect and unchangeable standard, whether by excess or defect, by omission or by commission, to have the character of sin.

Will the Bible doctrine of Sin justify the length and breadth and depth and height of meaning that are comprehended in the brevity and simplicity of this definition? Let us see. Sin according to the Bible view has two inalienable characteristics, namely: *guilt,* or illdesert, liability to punishment; and *corruption,* or defilement. Emphasis is laid upon the first of these in all the sacrifices involving the taking of the life of the offering, especially in the sin-offerings, whether these had general or individual reference. The essential parts of the ritual in such sacrifices were five in number: the presentation of the animal at the altar; the imposition of the offerer's hands; the slaying of the victim by him whose sacrifice it was; the disposition of the blood by the priest; and the burning of the body upon the altar, or "without the camp." In every such sacrifice, through all the centuries of the legal dispensation, there was the acknowledgment of *guilt;* and, in the death of the victim, the vicarious submission to the penalty that was due to sin in the person of the offerer. In the rivers

of blood that was thus poured out at the altar's side, from the day when the skins of the first substitutes were torn from their bleeding bodies to furnish a covering for the nakedness of the guilty pair in Eden, unto the day when the vail of the temple was rent in twain from the top to the bottom in token of the uncovering of the new and living way, consecrated by the blood of Jesus into the better Paradise, witness was borne to the *guilt of human sin* and the *single way of expiation.* On the great Day of Atonement the ritual provided was peculiarly significant in its emphasis of the guilt of sin, and also of the defilement that was ever an attendant. It was on this one day of all the year that the High Priest might enter into the most holy place within the vail and no other man must be within the tabernacle on this occasion. First of all the High Priest must provide for himself a young bullock for a sin-offering, and a ram for a burnt-offering. Then having divested himself of the splendid robes which he was wont to wear at times, he washed his flesh with water and put on the linen garments specially furnished for this service. Next the offering for the people was selected, two kids of the goats for a sin-offering, and one ram for a burnt-offering. Before the Lord, at the door of the tabernacle the lot was cast upon the two goats determining the part each victim must sustain in making atonement for the people. Then the bullock of the sin-offering for the High Priest and for his house was slain, and, the way of entrance into that within the vail having been prepared through the cloud of incense smoke from the coals of the censer, the blood of this victim was borne within and sprinkled upon the mercy-seat eastward and before the mercy-seat seven times. Returning to the outer court the High Priest slew

the goat of the sin-offering for the people, repeating the act of sprinkling the blood on and before the mercy-seat. So was atonement made for the holy place and for the tabernacle of the congregation, "because of the uncleanness of the children of Israel, and because of their transgressions in all their sins." Next passing out through the vail once more, the High Priest took of the mingled blood of the bullock and of the goat and put it upon the horns of the altar, and sprinkled it round about, to "cleanse it and to hallow it from the uncleanness of the children of Israel." This part of the ritual having been completed, the High Priest now laid "both his hands upon the head of the live goat, and (confessed) over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and (sent) him away by the hand of a chosen man into the wilderness." This done he put off the linen garments in the holy place and left them there (as did his great anti-type leave the linen clothes and the napkin in the sepulcher)—the work of atonement was finished. And again washing his body, he clothed himself in the garments "for glory and for beauty," and offered the two rams for a burnt-offering for himself and for the people; while another, selected for the service, carried the bodies of the sin-offerings without the camp and burned them. Adding yet more to the already multiplied significance of the ritual of sacrifice, the chosen man who led away the scape-goat and that one whose office it was to burn the bodies of the victims must both wash their clothes and bathe themselves in water, at the conclusion of their service before they might return to the camp. Five lives were offered in token that the doom, which justly threatened priests and people alike, had not

fallen upon the guilty principals, because their innocent substitutes had been devoted to receive the stroke of death. And the blood sprinkled round about the altar and before the mercy-seat, bore witness that nothing associated with the fallen sons and daughters of Adam could have such holy character as to escape the defiling touch of sin. In this connection it must be remembered also, that these most significant ceremonies must be repeated year by year continually, and multitudes of others having the same gracious purpose must be performed throughout long centuries of time, because "it is not possible that the blood of bulls and of goats should take away sin;" nor could cedar-wood and hyssop and scarlet and the ashes of the heifer cleanse from the touch of death, which is Sin's first-born. What must be the guilt and the defilement that sin has brought into our world and fixed upon us every one, which seas of blood and countless hecatombs of beasts could not remove! But light has risen in the gloom. There is a "bright light *in* the clouds," to employ Elihu's figure, and the winds of heaven's grace have passed, revealing the light and driving away the blackness. Utterly insufficient as were the types, they served the blessed purpose of pointing to the all-sufficient Antitype, Who "by one offering hath perfected forever them that are sanctified."

The Scripture terms by which sin is designated and described also serve to reveal its character. Even a superficial review of these terms will make it manifest that sin's manifoldness is surpassed only by its heinousness. There are certain specific terms in the Hebrew Scriptures whose equivalents have passed into all translations, which mark distinguishing characteristics of sin. One of these is derived from the verb which means *"to miss,"* "to err

from the mark," referring to the failure of an archer or a slinger to strike that at which he has aimed. Hence follows the idea of one's "making a false step," "a stumbling," etc. The Greek equivalent preserves the figure as well as the significance. Hence in both Testaments we have the very suggestive conception of sin as a "missing the mark." Another term denotes "iniquity," "perversity," emphasizing the "wickedness" of sin. "Transgression" is yet another phase of sin, the rendering of a very common term. "Rebellion," "lawlessness," and "unrighteousness" also very definitely set forth particular aspects of this one great and ruinous effect of the breach of the covenant in Eden. Besides these designations we have many more of less specific but not less suggestive character; such as "trespass," "disobedience," "backsliding," "ignorance," "infirmity," "offence," "error," "fault," and others that may be classified with these. There are also lists of concrete sins, and particular classes of sinners found in the Scriptures which illustrate the many-sidedness of this evil principle, so hateful to God and so harmful to man. In the closing verses of the first chapter of the Epistle to the Romans there are more than thirty words and phrases indicating kinds of sin and varieties of sinners. To these may be added the adjectives that are employed to like effect by the inspired writers. Men are said to be "corrupt," "reprobate," "vile," "impenitent," "effeminate," "unclean," "fallen," "lost." Figurative speech abounds, since the plainer terms are insufficient to tell all that God would have us know of the evil nature of sin. We read of "the motions of sin" the "body of sin," the "flesh," the "old man," the "body of death," "the evil heart of unbelief," "blindness of heart," of the "law in the members,"

of "alienation from the life of God," of a "condition past feeling," of "being without understanding," and of that state so detestable to Jesus Christ which He describes as being "neither cold, nor hot, but lukewarm."

There is an illuminating representation of human nature in its fallen state in one of the golden texts of the Scriptures, viz., Romans 5:6 "When we were yet weak, in due time Christ died for the ungodly." Here is sin that is *infirmity,* and sin that is *ungodliness.* Weakness and wickedness are thus declared to be distinguishing characteristics of those for whom Christ died. It will be profitable for us all to go with the Holy Spirit into the picture gallery of God's Word where hang the portraits which He Himself has made representing the sin that is *infirmity,* and the sin that is *ungodliness.* Here on the one hand is the collection illustrating what it is to be "without strength." Our Lord had it in mind when He described the sad condition of the Church of Laodicea, as "wretched, and miserable, and poor, and blind, and naked." Pride would turn the faces of these portraits to the wall, especially as it thinks of them as hanging in churches, they are too like ourselves. But for the great love wherewith He loved us He will not have it so, until we shall have learned to estimate ourselves aright, reckoning our own righteousness as "filthy rags," and counting "all things loss for the excellency of the knowledge of Christ Jesus, our Lord."

For the representation of *"wretchedness"* a leper stands as the model: "God's own chosen type of sin in its loathsomeness and hopelessness. It is the picture of a living death. "Misery" finds all of suggestion that is needful in look and lineament in the Gadarene, possessed by a legion of demons. He dwells among the tombs. Rattling the

broken fetters with which his fellows vainly sought to bind him, crying and cutting himself with stones, he is a torment to self, a terror to all others. For *"poverty,"* look at poor prodigal, the Hebrew swineherd, in the far-off country, feeding his unclean charge. He has not a friend, and not a follower now save these. He has been served as the world always serves its dupes. *"Blindness!"* Here is one like poor Bartimæus, sitting by the wayside begging the pittance that barely serves to keep his soul within its darkened tabernacle. He can have no thought of light or beauty; for he knows only dull, dense, monotonous night. Like Bartimæus, "blind from birth," but unlike him, blind to his blindness. Though the Sun of Righteousness, which gives both light and sight be shining, he apprehends it not. *Nakedness!* Here is the poor outcast's uncared-for babe, disowned, forsaken, left in the open field to die where it was born! A sketch by the hand of Ezekiel, that master in the portraiture of sin; not a color, or a touch, or a shade wanting, to picture the pitiable nakedness of the soul that has not put on Christ.

Turn now to the collection that represents the sin that is ungodliness. It is in two groups, and is catalogued by Paul in Col. 3:5, and 1 Cor. 6:9, 10. It is sufficient to read the titles of the portraits in these repulsive groups. "Anger, wrath, malice, blasphemy, filthy communication, falsehood, uncleanness, inordinate affection, covetousness." This is the Colossian group; and this is the Corinthian. "Idolaters, fornicators, adulterers, sodomites, thieves, drunkards, revilers, extortioners." What a forbidding exhibition of fallen humanity! Their faces bear the likeness of fiends! And every sketch is from life! For as Paul addresses the "saints and faithful brethren in Christ" at

Colosse, and points them to those dark sins, he says: "In the which ye also walked, while ye lived in them." And as he bids the "Church of God" at Corinth, the "sanctified in Christ Jesus" to look on that demon-visaged group of sinners he says: "and such were some of you!" Mark this, the sorrowful, pity-compelling aspect of sin; and this, its guilty, judgment-inviting character, and magnify the grace of God who could love us "while we were yet sinners!" Who, while saying of the least offensive of all sins conceived in the mind of Satan and cherished in the heart of man: "My soul hateth it!" says also to the most unworthy creature that sin has ruined and grace has reclaimed, as He bends over him, lifts him out of the horrible pit, sets his feet upon a rock, establishes his going, and puts a new song in his mouth; "I have loved thee with an everlasting love!"

II. *The Extent of Sin*

But in what measure has this sum of all evils affected our race? Are the Corinthians and the Colossians exceptions? What is the extent of sin? Let the Scriptures give answer. David and Paul join their testimony, and the harmony of their witnessing is perfect. Alike they had been let down into the black abyss so deep that the foulness and the dreadfulness of sin when once they had been delivered from its power could never be minimized by any after representations. Though in the peculiar character of their experience in sin they had little in common, the exceeding sinfulness of its every phase, and the world-wide comprehensiveness of its sway over the sons of men were melancholy facts that were ever present to their minds. Paul, in the third chapter of the Epistle to the Romans, quotes the Psalm to which the Psalmist in Spirit gave *two* places

among the Songs of Zion, the fourteenth and the fifty-third; and at the same time the great Apostle repeats his own inspired testimony touching both Jews and Gentiles, proving "that they are all under sin." Thus do inspired representatives of both dispensations announce the momentous truth that "all the world (is) guilty before God." Jesus Christ declared this same solemn truth to Nicodemus when He said: "That which is born of the flesh is flesh," and once more do these two witnesses agree together, linking their testimony to that of their Lord, when David confesses the sin of his nature with tears as he walks through the Valley of Humiliation: "I was shapen in iniquity, and in sin did my mother conceive me!" while Paul, pointing the Church at Ephesus to that ill-favored company, the "children of disobedience," mingles penitential sighs with grateful praise as he recalls the past, saying: "Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and *were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)* And hath raised us up together, and made us sit together in heavenly places in Christ Jesus, Eph. 2:3-6). Such is the testimony of the Word of God. Everywhere and always is the witness one and the same: *"All have sinned and come short of the glory of God."*

And more: Not only is the apostasy *universal as to the race,* but also is it *complete as to the individual.*

Of our fallen race even before many centuries had passed it is said: "God saw that every imagination of the thoughts of man was only evil continually." The condition

has not changed. "The carnal mind is enmity against God; and is not subject to the law of God, neither indeed can be. So they that are in the flesh cannot please God." (Rom. 8:7). The ruin of sin is utter: the depravity of fallen human nature is *total.* "Total depravity means the entire absence of holiness, not the highest intensity of sin. A totally depraved man is not as bad as he can be; but he has no holiness, that is, no supreme love of God." (Shedd.) Joseph Cook was wont to say that a clock might be made of the finest material, and be the production of the finest workmanship; but if in the adjustment of its delicate parts there was error, or if some disorder had overtaken its mechanism, so that it *would not keep time,* that it was "totally depraved" *as a clock.* Man was made in the image of God—the only creature that shares this likeness—was made to glorify God and to enjoy Him forever in fellowship to which no other creature may aspire; but since those faculties and capacities which give him likeness to God and make such fellowship possible have been subjected to sin's power to disorder, he cannot in his natural state serve the purpose of his Creator; and the depravity is total, if it exists at all. There can be in the very nature of things no moral depravity that is less than total. When the "will is averse to the holy law of God, biases the understanding, deceives the conscience, leads to erroneous moral judgments, to blindness of mind, to deficient and perverted sensibility in relation to moral objects, and to the inordinate action of the sensuous nature," what other phrase will describe the condition? That is corruption of the entire soul.

III. *The Effect of Sin*

Is it a matter of wonder that the one offense in Eden

entailed total depravity as a dread heritage upon all and that every son or daughter of Adam—save that One Who was born without sin—should be chargeable with the total guilt that was thus incurred by the covenant head of our race? Let it be remembered that there is no such thing as the *divisibility of guilt* in such case, even as there is no such thing as the *divisibility of righteousness* in the case of believers in Jesus Christ, in virtue of their covenant relationship to Him—the Second Adam. This is the blessed Gospel antithesis: "So then as through one trespass the judgment came unto all men to condemnation; even so through one act of righteousness the free gift came unto all men to justification of life."

But now, more definitely, What as to the Effect of Sin?

God said to Adam as He announced to him the conditions of his probation, and the probation of the race of which he was the covenant-head and representative: "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die." The man failed, and the judgment fell. He was driven out of the garden, away from the presence of God with Whom he had lost communion, and Whose favor he had forfeited. Nor was he alone in his misery, for all mankind shared in his dreadful doom, and even the ground was cursed for his sin's sake. "Through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned." So does Paul announce the lamentable sequel of the Edenic sin, and witness to the fulfillment of the threatened sentence of doom. Neither the inspired Apostle, nor any other thoughtful student of God's word finds difficulty in the

fact that the physical life of Adam and Eve was long preserved. They became liable to death, and were banished from the garden where was the Tree of Life that was in some sense associated with the immortality of man's physical organism; so that the dust must in time return to the earth whence it came. In this sense the body did die at once. Spiritual death, in the most literal sense, was the inevitable and the immediate consequent of the fall. The life of the soul is dependent absolutely upon fellowship with God, and separation from the life that is His at once brings death to the soul. The sentence involved eternal death as well, if judgment should not be averted, for this must follow if spiritual life be not restored. It is to this part of the sentence—death spiritual—Paul refers when he writes to the Ephesians: "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved); and hath raised us up together in heavenly places in Christ Jesus."

Out of this dread condition of death flows every ill that flesh is heir to, and there is one fearful ending to this "old way that wicked men have trodden." "The way of the transgressor is hard." To this stern truth Jeremiah witnessed in one of his first messages to Judah. This was the heavy tidings which this prophet, so staunchly true to God and yet so tenderly loyal to his people, spoke out of a heart that was as heavy as it was constant: "Thine own wickedness shall correct thee, and thy back-slidings shall reprove thee; know therefore and see that it is an evil thing and a bitter, that thou hast forsaken Jehovah thy God." And yet again, to the unspeakable grief of his own great soul, he said: "Thy way and thy doings have procured these

things unto thee; this is thy wickedness; for it is bitter, for it reacheth unto thy heart."

The helplessness and the hopelessness of the sinner, as well as heinousness of his sin, appear in two cries which have come down to us from times long past. Job prostrate in the dust, buffeted by Satan and tortured by men, gave utterance to this almost despairing speech: "How should man be just with God: If he will contend with him, he cannot answer him one of a thousand. * * * If I speak of strength, lo, he is strong, and if of judgment, who shall set me a time to plead? * * * For he is not a man, as I am, that I should answer him, and we should come together in judgment. Neither is there any daysman between us, that might lay his hand upon us both." The other speaker is one whose agonies of conscience the prophet Micah has recorded. This is the burden of his inquiry: "Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" These are not the questions of one who exaggerates his own helplessness, or protests against the greatness of God's requirements; but rather of one who realizes that soul redemption is precious, and that the poor victim whom Satan has robbed and sin has bound is absolutely destitute.

O the disabling, impoverishing, heart-breaking effects of sin! And yet, brethren, the desperate condition of the lost soul and the vastness of its need, the exceeding sinfulness of sin and the dreadfulness of the doom which is its just due, are all best seen, not as we look upon the baseness

and the vileness, the helplessness and the wretchedness that are the heritage of iniquity; but rather as we contemplate the infinite worth of the provision that has been made to meet our want and to cleanse our guilt. Not what we are, nor what we reckon sin at its worst to be, but what Jesus Christ is and what Jesus Christ has done suggest the measure of the loss that has come upon our race through sin. Keep in mind the fact that the principle which rules in the kingdom of grace, as in the kingdom of nature, is not that of unnecessary expenditure, but rather that of strict and rigid economy. Nature abhors waste. She is not a niggard, neither is she a spendthrift. He Whose word could multiply loaves and fishes until the food that five men might eat and yet be hungry sufficed to satisfy five thousand, nevertheless gave commandment to gather up the fragments that remained of the miraculous feast, that nothing might be lost. In the great work of redemption there is likewise evidence of the "hiding of His power." There is no such thing as prodigality even in the bestowment of the riches of grace. There is abundance, but there is not extravagance. How vast, therefore, must the need of our fallen race have been in the light of the "unspeakable gift!" Jesus Christ, the Lord our Righteousness! And had there been but one of all the myraids of lost souls to be delivered from going down to the pit, the ransom-price must have been the same; all the years of service, and sorrow, and suffering, and shame, that lay between His birth in a hired stable and His burial in a borrowed tomb! The depths of human wretchedness may be fathomed only by a sounding line that is long enough in turn to stretch away to the infinite heights of the worthiness of Jesus Christ. The exceeding sinfulness of sin may be apprehended only as we

contemplate the amazing sacrifice, which, in the judgment of infinite wisdom, was necessary to effect atonement for its guilt and to purchase redemption from its power. Right well might Job despair if he must trust to human wisdom, or to human provision, to find answer to his inquiry: *"How can man be just with God?"*

There is a scene in Scripture story which may serve to suggest, by way of contrast, to what extremity of perplexity one must be driven if he walk by sight and not by faith. As Abraham and Isaac went up the slope of Moriah, Isaac with the wood on his shoulder, Abraham with the heavier burden which God would have him bear, the unsuspecting son addressed the anxious father thus: "My father, behold the fire and the wood, but where is the lamb for a burnt-offering?" And Abraham, "believing in hope," although the father-heart must have been breaking at the thought of what the father-hand must do, Abraham made answer: "My son, God will provide himself a lamb for a burnt-offering." As that was true of the offering that was laid upon the altar on Moriah, so was it most profoundly true of the sacrifice that was made on Calvary. Men furnished the fire and the wood, the Lamb of sacrifice was God's. Human hands framed the cross, and drove the nails, and thrust the spear-head into the Redeemer's side. Human hands plaited the crown of thorns and pressed it down upon His quivering brow; but will any one say that the Jews and the Romans helped to save themselves, or helped to provide redemption for the world, when they crucified the Lord of Glory! Let a man do his utmost now to save himself, it will be seen at the last that he has succeeded only in allying himself with those whose unenviable distinction it is, that they pierced the heart of infinite Love.

Men can not provide against the doom of sin, nor rescue themselves from its baneful power. In making the effort they but add to their guilt. They tread under foot the Son of God, and count the blood of the covenant an unholy thing. What an awful crime may be laid to the charge of "legalism," the spirit that rejects the salvation that is of grace, and seeks an unattainable salvation by personal merit or good works! The task is wicked, and it is as profitless as it is evil.

O, the exceeding sinfulness of sin! O, the black enormity of guilt! O, the hopeless destiny, the certain and eternal doom of him whose transgression is not forgiven, whose sin is not covered!

While it is not within my plan to present the remedial system which God has provided in the riches of His grace, in concluding I cannot refrain from pointing simply to the Cross of Calvary, the empty tomb in the garden, and the glorified Christ Who is seated at the right hand of the Father; and from proclaiming this glorious Gospel truth: "Him who knew no sin God hath made to be sin for us, that we might become the righteousness of God in him."

Following the example of Paul, in the seventh chapter of the Epistle to the Romans, I have sought to hold up to your view *Sin* in all its desperate guiltiness and defilement; that his inquiry might spring to your lips, and also his exultant answer: "Who shall deliver us from this body of death? I thank God, through Jesus Christ, our Lord!"

ATONEMENT BY BLOOD

W. H. Griffith Thomas, D.D.

Some years ago I had an opportunity of going to see Dore's great picture, "Christ leaving the Prætorium" We were given a card on our entrance and were told where to stand, so that we might look at the picture from the standpoint of the artist.

There is a perspective in art, so that people who look at pictures may be able as far as possible to appreciate them from the point of view of the man who painted them; there is also a perspective in literature, whereby a person who reads a book is enabled to see something of the author's purpose, and through such perspective to understand his meaning of it. There is also a perspective in the Bible, and I want to suggest that perhaps the most important standpoint from which to view the Bible is that of sacrifice. It would seem as though sacrifice gives us the proper perspective, from which to view the whole content of Scripture from Genesis to The Revelation.

My subject is concerned with this great reality of sacrifice.

I. The Need of the Atonement.

First of all, I wish to say a word or two about the *need* of sacrifice and the need of Atonement. In order to realize the need of sacrifice, we must think very definitely

about the fact of sin. Sin implies, as we know, the consciousness of God's law; then the consciousness of our obligation to that law; and then the consciousness that that law has been broken. And the result that I desire to emphasize is, that we are conscious of what has been brought before us—guilt, which is one of those fundamental elements of human life that cannot in any way be explained, still less gotten rid of.

We have a great deal of discussion today in regard to what is called evolution, the development of the human being and the human race, but there is one fact that militates against many of these theories, that of guilt, which is humanly irremediable and humanly irreversible. Guilt is one of the fundamental realities which testify to the fact and awfulness of sin. And what is the result of sin? You have already heard it. "The soul that sinneth it shall die." "In the day thou eatest thereof thou shalt surely die."

Death in the Bible is threefold; and it is always separation—never annihilation. There is physical death—the separation of the soul from the body. There is spiritual death—the separation of the soul from God. There is everlasting death—in the full meaning of the term—the separation of the soul and body, hereafter, from God.

When we go into detail we notice there are three main results of sin. There is the *penalty* of sin, with its consciousness of a *burden;* there is the *power* of sin, with its consciousness of *bondage;* and there is the *presence* of sin with its consciousness of a *barrier.* It is essential that these should be taken away. The *burden* must be removed by *forgiveness,* the *bondage* must be removed by *freedom,* and the *barrier* must be removed by *fellowship.*

This is the Bible view of sin, and it needs to be emphasized, because superficial ideas of sin carry with them superficial ideas of sacrifice. It is a long time ago now since a well-known scholar, Robertson Smith, said that the fundamental idea of sacrifice is communion, the eating with the deity; and this view captivated the minds of many different scholars, with the result that there has been an almost universal teaching of this thought.

But all the while the Bible said something different and deeper. It emphasizes not communion, but *expiation,* as the fundamental idea of sacrifice, and this is supported by the most recent researches. The Bible has always had something to say for itself in regard to sacrifice, and all through the ages it has been right on this point, as it has been right on every other.

What, then, is sin? It is a *debt* that needs to be paid; it is a *degradation* that needs to be removed; it is a *defilement* that needs to be cleansed; it is a *darkness* that needs to be lighted; it is a *disease* that needs to be healed; it is a *death* that needs to be *abolished.*

II. The Means of the Atonement.

Now, second, we come to the *means* of sacrifice. Sacrifice is necessary, for we are told in Hebrews 9:22, "without shedding of blood is no remission." What is the source of sacrifice? Where did sacrifice originate? The Bible does not tell us. The first account we have of sacrifice is, as you know, in the story of Cain and Abel. Some people say that Cain as an agriculturist naturally brought the best he had, and that Abel naturally brought the best he had. Have you ever considered this point?, Why

should God have been pleased with the death of a lamb? What was in the divine nature which would have made the killing of a lamb a pleasure or a satisfaction? What was in that lamb slain that could possibly give pleasure tc God?

When we turn to Hebrews 11:4 we find it says, "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts." Now faith is always the response of man to a divine revelation. When therefore it says, "By faith Abel offered unto God a more excellent sacrifice than Cain," it was in response to something God had said about sacrifice; and although we are not told this in so many words, there can be no doubt that sacrifice originated with God. He was not pleased with the slaying of a lamb as such, but He used that for His own purpose, as a type and symbol of the great sacrifice to come. I maintain, therefore, that the words in Hebrews and the thought of the beasts slain for the coats of skins in Genesis 3, both testify to the fact that sacrifice originated with God.

What are we to say about the nature of sacrifice? In Leviticus 17:11 there is a verse which is the keynote of the whole Bible on this subject: "For the life of the flesh is in the blood and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." You will find in this the character of sacrifice: "The life of the flesh is in the blood." There was no virtue in the blood as such; it was the symbol of the life given over to death.

Then we notice the origin of sacrifice. Sacrifice is

God's gift and the outcome of his love. We read, "I have given it," not "You gave it to me," but "I have given it to you." We have here and elsewhere the blood offered, and then the blood sprinkled. The first is the fact, the other is the factor. The one is the objective reality, the other the subjective reception. The blood must first be offered and then sprinkled. The one is the gift and the other the application.

We are told definitely in Hebrews 10:4, that "it is not possible that the blood of bulls and goats should take away sins." The death of the Lord Jesus Christ was a sacrifice. He surrendered His life unto death; in that lay the efficacy of His sacrifice for the sins of the whole world. Notice that the *blood* of Christ means much more than His *death*. It means both His death and His life. As we look at the New Testament we find that blood is associated with Christ's death, resurrection and ascension. In Matthew 26:28 we read of the death: "For this is my blood of the new testament, which is shed for many for the remission of sins." It is also associated with His resurrection. In Hebrew 13:20 we find: "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant." It is also associated with His ascension. In Hebrews 9:11, 12, it is said, "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us." And thus we have the means whereby our sins can be removed.

III. The Power of the Atonement.

That brings me to my third point,—the *power* of the atonement. What does it do? First, it removes that *burden* which I have mentioned and reinstates us in our position with God. In Ephesians 1:7 and Colossians 1:14 we are told that in Christ "we have *redemption* through his blood, even the forgiveness of sins." In Romans 3:25 that we have *propitiation* through His blood. In Romans 5:9 that we have *justification* through His blood. Redemption removes the burden. Justification reinstates us in our position. We in England have what is called there the "royal clemency." A man may go to prison and be pardoned by the act of the king, who has the authority and power to exercise clemency; so that the man who is permitted to do so may go out at once from prison. But as we see him go down the road we know he was a prisoner. He broke the law of the land but has been pardoned. What the king cannot do is to reinstate the man as though he had never sinned. But what the king of England cannot do the King of kings can do. God looks upon us not only as pardoned but as justified. Redemption brings man to God, but justification brings God to man; and in order that you and I may be saved, it is not only necessary to be brought to God—mercy could do that—but it is necessary for God to be brought to us; and only righteousness could do that.

In the second place, the blood of Jesus removes the *bondage* to which I have referred. We are often told of this slavery. In Acts 20:28 we find: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own

blood." First Peter 1:19 speaks of the "precious blood of Christ." In Revelation 5:9 we read of redemption by His blood. After the slavery comes consecration. Hebrews 13:12 tells of sanctifying the people with His own blood—consecrated by His blood. In Revelation 12:11: "And they overcame him by the blood of the Lamb." And so we have removal from bondage, and renewal of our spiritual condition.

In the third place, the blood removes the *barrier* to which I have referred, and restores us to communion. We are told in Colossians 1:20. "And, having made peace through the blood of his cross." We have in Hebrews 9:12: "but by his own blood he entered in once into the holy place"; and in Revelation 1:5. "Unto him that loved us, and washed us from our sins in his own blood." Revelation 7:14: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb"—all suggesting the idea of peace, and with the peace comes fellowship. Hebrews 10:19: "Having * * * boldness to enter into the holiest by the blood of Jesus." Ephesians 2:13: "Ye who sometimes were far off are made nigh by the blood of Christ."

And so the *burden* is removed by *forgiveness;* the *bondage* is removed by *freedom,* and the *barrier* is removed by *fellowship.* The first is the means of our *position* before God; the second is the means of our *condition,* and the third is the means of our *communion.* And that is only another way of saying that in Him we have life, for as sin brings death so Christ brings life.

Just as there is a threefold death, so there is a threefold life. As death means separation and not annihila-

tion, so life always means union and never mere existence. There is physical life—the union of the soul and body; there is spiritual life—the union of the soul with God (John 17:3), "and this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent"; and there is everlasting life—in the full sense—the union of soul and body with God forever.

What are we to say to these things? There are three things to which I want to call your attention by way of application.

(1) The first thing is that we are to *recognize* the fact and reality of the atonement. I have been saying much about the blood of Jesus Christ. The New Testament is clear on this point, because there is associated with it the thought of atonement. There are those who tell us we are not to think of this as part of our faith. I have with me a quotation from a book. I am sorry to mention it, because I might by so doing advertise it, and that is about the last thing I should like to do; but because this is a Conference on Fundamentals I must do so. It is called "A Guide to the Study of the Christian Religion," and it comes from the University of Chicago. This is the quotation in regard to the point of my address: "To insist dogmatically as an *a priori* principle that 'without the shedding of blood there is no remission of sins' is both futile and foolish in an age which has long ago abandoned the conception of bloody sacrifice and which is loudly demanding the abolition of capital punishment." That comes from a recent book, and I want to say this: If that statement is right the New Testament is wrong, and if the New Testament is right that book is not "a guide to the Christian religion."

I read with interest a paragraph from the "Moslem World" the other day. It was this: "Is it not high time for some American theological writers and teachers to break with Germany, where the art of emptying the Gospel of its real content has been practiced for half a century? There are yet too many pro-Germans among theologians both in England and America." Dr. Denney in his preface to the book "The Death of Christ" says: "There have been conspicuous examples of essays and even treatises on the atonement, standing in no discoverable relation to the New Testament law." Professor Law of Toronto in his "Tests of Life" said: "One may or may not accept the teaching of the New Testament, but intellectual honesty compels us at least to recognize it as it is."

Sin is an offense against God, and I believe that common forgetfulness of this accounts for what I may call the "bloodless" religion of so many in the present day. Dr. Forsyth in his book, "The Cruciality of the Cross" says: "Blood means judgment, expiation, atonement. This is a side which it is absolutely impossible to drop from Christianity without giving the Gospel quite away."

During the last four years we have had some wonderful illustrations of the atonement in connection with the war. Before the war people were hostile to vicarious sacrifice, and such words as "monstrous" and "absurd" were used. But during the last four years we have had some wonderful illustrations of this great principle. Of course, as you know, I am not in any sense of the word referring to the idea of men dying and thereby being saved. That is not my subject tonight, and I will only say this: So far as I can gather, the men as a body do not believe

in it. You can see the absurdity of it, that our young men when they die on the battlefield immediately go to heaven, when you realize that this would be an inducement for all to go over and not come back alive. Fathers and mothers instead of praying for their boys to return would pray that they might not come back; they would pray that they might be killed and go to heaven right away.

We have in Oxford Professor Gilbert Murray who is altogether opposed to Evangelical Christianity. He says in this connection: "As for me personally, there is one thought always with me—the thought that other men are dying for me. That is the sort of community we now are, a community in which a man dies for his brother." And so today we have this thought again and again brought before us, by the way in which the old, old story has been illustrated by the examples of men. One missionary stated that while in India making an address and using the illustration of England interposing on behalf of Belgium he found the illustration quite acceptable, where before the war people would not listen to the vicariousness of Christ!

Some years ago a young preacher in South Wales saw in his congregation an old minister. After the meeting was over the two were introduced and the young minister said: "I should be very grateful if you would kindly criticize my sermon, because you are a man of experience and I am only a beginner."

"Well," said the old man. "I liked your sermon; there was a great deal in it; it was well delivered; but I did not notice any cross in it."

The young man answered, "You see, sir, it wasn't in my text."

"Well," said the old man, "I am an old man and you are a beginner; take this word from me. Whatever may be your text, be sure to make a branch line from it to the cross."

That is the glory of our Gospel. We are to recognize the fact and the force of atonement by blood.

(2) We are to *receive* it—not only to recognize it. but to receive it. In Romans 3:25 we read: "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God"; and the contrast of it is in Hebrews 10:29—those who receive on the one hand and those who reject on the other.

If there is any one here by any possibility who has never yet received this atonement, my brother or sister, why not know? I heard some time ago the story told by Dr. Vance, of Nashville, Tennessee. He was called upon to visit a Scotchman in one of the slums of the city. The man was a stranger and was very ill of consumption. He told Dr. Vance his story of back in Scotland, how he came from a Christian home but ran away and played the prodigal. "And now," said Dr. Vance, "he turned to me with great hunger in his eyes, and said. 'Minister, I want you to help me to get home.'" Thinking he wanted to get back to Scotland, the Doctor asked him if he was a member of the St. Andrew's Society. The sick man said, "You do not understand me; it is my long home I mean," and Dr. Vance then knew that he wanted him to tell him how to get saved. Dr. Vance said, "What was I to say? Was I to preach about the merits of an

unselfish life? He was dying. I told him of the suffering on the cross. I tried to make him understand how on Calvary's cross Christ died that we might be saved. As I quoted the promises I saw a look of peace come into his face and heard him say that he was satisfied, and I went down the dirty stairs as though walking on air."

(3) And my last point is that we must not only recognize the truth, not only receive it, but we must *rejoice.* "Worthy the Lamb that is slain," is to be the theme of Heaven's praises. Why should we not have it here and now? Paul says, "God forbid that I should boast, save in the cross of our Lord Jesus Christ." We know a boastful man is a contemptible specimen. But there are some things in the New Testament about which we can boast, and boast without any fear of anything unworthy of us. We think of the wonderful words of Martin Luther—I never tire of referring to them—"Thou, Lord Jesus, art my righteousness. I am thy sin. Thou hast given me what is Thine and hast taken what is mine. What Thou were not Thou didst become, that I might become what I was not."

This is what we find in II Corinthians 5:21: "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

Perish every human story,
  Every system taught or tried,
God forbid that I should glory
  Save in Jesus crucified.
Here let faith repose and cherish,
  Jesus crucified for me.
Those who trust Him never perish,
  They are safe beneath the tree.

Here my soul by faith would enter,
  Pleased no more with fancy's dreams.
Here is love's refulgent centre,
  Here are mercy's brightest beams.
Here is wisdom in perfection,
  Here the end of fleshly strife.
Lord, Thou art my Resurrection,
  Jesus, Thou my spirit's life.

Thy great love to me revealing,
  Dwell within my worthless heart.
Let Thy wounding be my healing,
  Let Thy death new life impart.
Lord, Thy love can ne'er be measured,
  Nor Thy mercy half be told.
Thou hast more within Thee treasured
  Than a sinner's heart can hold.

O! that I should never wander
  From the sinner's sweetest theme.
O! for grace that I may ponder
  All my steps, and walk in Him.
Earth is old and Time is hoary,
  Systems to confusion slide.
God forbid that I should glory,
  Save in Jesus crucified.

SANCTIFICATION

LEWIS SPERRY CHAFER

Bible doctrines are the very bones of revelation and are as closely interrelated as are the bones of the human frame.

This Conference, by its attempt at correct teaching, is indirectly a protest against the present tendency which is either to deny doctrine or to neglect it. All spiritual understanding and divine direction in life and service is imparted through Bible doctrine. To discredit it is to substitute human fancy for divine fact and to cut the very artery through which the life blood of truth must flow.

The tendency to neglect doctrinal truth is rapidly increasing; yet it cannot be said that religious activity is decreasing. Therefore we are presented with an inconsistency—a multitude of people who are so busy living the Christian life that they have no time for, or interest in, the Bible doctrines. As well might a mariner be too busy sailing his ship to consult the compass, or the engine driver be too busy running his engine to consider his orders.

Bible doctrine also suffers through misunderstanding and misstatement. This is particularly true of the doctrine of Sanctification. Since one aspect of this doctrine deals with Christian living and experience, it is the more easily perverted and its exact statement is the more imperative.

A right conception of this subject may be gained upon three general conditions.

First. *The Doctrine of Sanctification must be Rightly Related to every other Bible Doctrine.*

Disproportionate emphasis on any one doctrine, or the habit of seeing all truth in the light of one line of Bible teaching, leads to serious error. No person really understands a doctrine or is prepared to teach a Bible truth until he is able to see that truth in its right position, proportion and relation to every other truth. Christians are commanded to "study" that they may rightly divide the Word of Truth. It is their duty to learn the great doctrines in order that they may be able to act and speak intelligently in view of all that these doctrines reveal. Sanctification, like all other great doctrines of the Scriptures, represents and defines an exact field within the purpose of God. Since it aims at definite ends, it suffers as much from overstatement as from understatement. This doctrine must be considered in its exact relation to all other aspects of truth.

Second. *The Doctrine of Sanctification cannot be Interpreted by Experience.*

Some persons conclude that they understand the doctrine of Sanctification because they believe that they have been sanctified. Only one aspect of sanctification out of three deals with the problems of human experience in daily life. Therefore an analysis of some personal experience must not be substituted for the teaching of the Word of God. Even if sanctification were limited to the field of human experience, there would never be an experience that could be proven to be its perfect example, nor would any human statement of that experience exactly describe the full measure of the divine reality.

It is the function of the Bible to interpret experience rather than the function of experience to interpret the

Bible. Every experience which is wrought of God will be found to be according to the Scriptures. If not, it should be judged as a device of Satan. To some people an uncertain experience has become more convincing than the clear teaching of the Scriptures. If we were only attentive we would often discover that the Word of God, which is profitable for doctrine, is also given to us for "correction" and "reproof" as much as for "instruction in righteousness." We ought always to be willing to submit every theory and personal experience to the correction and reproof of God's Word.

Third. *The Right Understanding of the Doctrine of Sanctification Depends upon the Consideration of all the Scriptures Bearing on this Theme.*

The body of Scripture presenting this doctrine is much more extensive than appears to the one who reads only the English text; for the same root Hebrew and Greek words which are translated "sanctify," with its various forms, are also translated by two other English words, "holy" and "saint," with their various forms. Therefore if we would discover the full scope of this doctrine from the Scriptures, we must go beyond the passages in which the one English word "sanctify" is used and include, as well, the passages wherein the words "holy" and "saint" are used. Very much is thus added to our field of investigation.

If these three general conditions just named are observed, practically every error connected with this doctrine will be avoided.

In our study of this theme we will consider (I) the meaning of the words, (II) the means employed, and (III) the deeper aspects of the truth according to the New Testament.

I. The Meaning of the Words.

First, SANCTIFY, WITH ITS VARIOUS FORMS.

This word, which is used 106 times in the Old Testament and 31 times in the New Testament, means to "set apart," or the state of being "set apart." It indicates classification in matters of position and relationship. The basis of the classification is usually that the sanctified person or thing has been set apart, or separated from others in position and relationship before God, from that which is unholy. This is the general meaning of the word.

It is also important to consider that there are three things which the word sanctification, in its general use, does not imply:

(a) The Bible use of the word does not imply past improvement in matters of holiness, for God is said to be sanctified. God has experienced no improvement in His holiness.

(b) The Bible use of the word does not necessarily imply a state of sinlessness. In the Old Testament we are told that the people washed their garments and separated themselves from certain defilements and so were sanctified before God. This is far from sinlessness. Even the Corinthian Christians who were "utterly at fault" were said to be sanctified. Many inanimate things were sanctified, and these could not even be related to the question of sin.

(c) The Bible use of the word does not necessarily imply finality. Being sanctified once, did not save the Israelites from needing to be sanctified again and again. They were for the time being set apart unto God. But there are aspects of this truth, it will be seen, which do imply finality.

Second, HOLY WITH ITS VARIOUS FORMS.

This word which is used about 400 times in the Old Testament and about 12 times, of believers, in the New Testament, refers to the state of being set apart, or being separate, from that which is unholy. Christ was "holy, harmless, undefiled, and separate from sinners." Thus was He sanctified. So, also, there are certain things which the word holy, in its Biblical use, does not imply:

(a) No past improvement is necessarily implied, for God is holy. It is the state itself which is indicated by this word, and not the process by which it is attained.

(b) Sinless perfection is not necessarily implied, for we read of a "holy nation," "holy priests," "holy prophets," "holy apostles," holy men," "holy women," "holy brethren," "holy mountain," and "holy temple." None of these were sinless before God. They were holy according to some particular standard or issue that constituted the basis of their separation from others.

(c) The word does not necessarily imply finality. All these people just named were repeatedly called to higher degrees of holiness. They were set apart again and again. People or things became holy as they were set apart for some holy purpose. Thus they were sanctified. Leviticus 21:8 illustrates the similarity of meaning between the words "sanctify" and "holy" as used in the Bible. Speaking of the priest, God said: "Thou shalt sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee: for I the LORD, which sanctify you, am holy." Here the root word used four times is twice translated "sanctify" and twice translated "holy."

Third, SAINT.

This term, used of Israel about 50 times and of be-

lievers about 62 times, is applied only to human persons and relates only to their position in the reckoning of God. It is never associated with their own quality of daily life. They are saints because they are particularly classified and set apart in the plan and purpose of God. Being sanctified they are saints. In three epistles, according to the Authorized Version, believers are addressed as those who are "called *to be* saints." This is most misleading. The italicized words "to be" should be omitted. Christians *are* saints by their present calling from God. The passages do not anticipate a time when they will be saints. They are already sanctified, set apart, classified, "holy brethren," who therefore are saints. Sainthood is not subject to progression. Every born-again person is as much a saint the moment he is saved as he ever will be in time or eternity. The whole church which is His body is a called-out, separate people. They are the saints of this dispensation. According to certain usages of these words, they are all sanctified. They are all holy.

The Spirit has chosen to give us the title of "saints" more than any other but one. We are called "brethren" 184 times, "saints" 62 times and "Christians" but 3 times. It would not be amiss to attempt the rescue of this divinely emphasized but misunderstood title from its present state of disuse and ruin. Many Christians do not believe they are saints because they do not know their positions in Christ.

The right understanding of the Bible doctrine of Sanctification must depend, then, upon the consideration of *all* the passages wherein the words "sanctify," "holy," and "saint" appear. Reference to all these passages is impos-

sible within the limits of this study. We may yet consider,

II. The Means to Sanctification.

First, Because of infinite holiness, God Himself—Father, Son and Spirit, is eternally sanctified. He is classified, set apart, and separate from sin. He is holy. He is sanctified (Lev. 21:8; John 17:19; *Holy* Spirit).

Second, God—Father, Son and Spirit, are said to sanctify persons.

1. The Father sanctifies: "And the very God of peace sanctify you wholly" (1 Thes. 5:23).

2. The Son sanctifies: "That he might sanctify and cleanse it with washing of water by the word" (Eph. 5:26; see, also, Heb. 2:11; 9:12, 14; 13:12).

3. The Spirit sanctifies: "Being sanctified by the Holy Ghost" (Rom. 15:16; see, also, 2 Thes. 2:13).

4. God the Father sanctified the Son: "Whom the Father hath sanctified" (John 10:36).

5. God sanctified the priests and people of Israel (Ex. 29:44; 31:13).

6. Our sanctification is the will of God: "For this is the will of God even your sanctification" (1 Thes. 4:3).

7. Our sanctification from God is:

(a) By our union with Christ: "To them that are sanctified in Christ Jesus;" "Christ has been made unto us * * * sanctification" (1 Cor. 1:2; 1 Cor. 1:30).

(b) By the Word of God: "Sanctify them through thy truth, thy word is truth" (John 17:17; cf. 1 Tim. 4:5).

(c) By the blood of Christ: "Wherefore Jesus, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12; see, also, Heb. 9:13). "The blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7).

(d) By the Body of Christ: "By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. 10:10). The cross has separated us from the world. "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14).

(e) By the Spirit: "God hath from the beginning chosen you to salvation through sanctification of the Spirit" (2 Thes. 2:13, see, also, 1 Pet. 1:2).

(f) By our own choice: "Follow peace with all men and holiness, without which no man shall see the Lord" (Heb. 12:14, see, also, 2 Tim. 2:21, 22).

(g) By faith: "Inheritance among them which are sanctified by faith that is in me" (Acts 26:18).

Third, God sanctified days, places and things (Gen. 2:3; Ex. 29:43).

Fourth, Man may sanctify God. This he may do by setting God apart in his own thought as holy. "Hallowed be thy name." "But sanctify the Lord God in your hearts" (1 Pet. 3:15).

Fifth, Man may sanctify himself. Many times did God call upon Israel to sanctify themselves. He says to us, "Be ye holy, for I am holy." Also, "If a man therefore purge himself from these (vessels of dishonour and by departing from iniquity) he shall be a vessel unto honour, sanctified, and meet for the Master's use" (2 Tim. 2:21). Self-sanctification can only be realized by the divinely provided means. Christians are asked to present their bodies a living sacrifice, holy, and acceptable unto God (Rom. 12:1). They are to "Come out from among them, and be

separate" (2 Cor. 6:17). Having these promises, they are to cleanse themselves "from all filthiness of the flesh and spirit, perfecting holiness (sanctification) in the fear of God" (2 Cor. 7:1). "This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh" (Gal. 5:16).

Sixth, Man may sanctify persons and things. "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband, else were your children unclean; but now are they holy" (sanctified, 1 Cor. 7:14). "And the priests shall sanctify the people." "So they sanctified the house of the Lord."

Seventh, One thing may sanctify another thing. "For whether is greater, the gold, or the temple that sanctifieth the gold?" "For whether is greater, the gift, or the altar that sanctifieth the gift?" (Mt. 23:17, 19).

From this very limited consideration of the Scriptures on the subject of Sanctification and Holiness, it is evident that the root meaning of the word is to set apart unto a holy purpose. The thing set apart is sometimes cleansed and sometimes it is not. Sometimes it can itself partake of the character of holiness and sometimes, as in the case of an inanimate thing, it cannot. Yet a thing which of itself can be neither holy nor unholy, is just as much sanctified when set apart unto God as is the person whose moral character is subject to transformation. It is also evident that where these moral qualities exist, cleansing and purification are sometimes required in sanctification; but not always.

Thus far our consideration has been only of the general meaning of the words and their application both in the

Old and in the New Testaments. Beyond this very brief examination of the whole latitude of the Bible teaching about Sanctification and Holiness, we have yet to consider.

III. The deeper aspect of truth concerning the sanctification in the New Testament.

Though the exact meaning of the words "sanctify," "holy," and "saint" is unchanged, there is a far deeper reality indicated by their use in the New Testament than is indicated by their use in the Old Testament. The Old Testament is a "shadow of good things to come." We are primarily concerned with the New Testament revelation, which may be considered in three divisions:

First, Positional Sanctification.

This is a sanctification, holiness, and sainthood which is ours by the operation of God through the body and shed blood of our Lord Jesus Christ. We, who are saved, have been redeemed and cleansed in His precious blood, forgiven all trespasses, made righteous through our new headship in Him, justified, and purified. We are the sons of God. All of this indicates a distinct classification and separation, deep and eternal, through the saving grace of Christ. It is based on facts of position which are true of every Christian. Hence every believer is now said to be positionally sanctified, holy, and is therefore a saint before God. This position bears no relationship to our daily life more than that it should inspire us to holy living. Our position in Christ is, however, according to the Scriptures, the greatest incentive to holiness of life.

The great doctrinal Epistles observe this order. They first state the marvels of saving grace, and then conclude

with an appeal for a life corresponding to the divinely-wrought position. (Note Rom. 12:1; Eph. 4:1; Col. 3:1.) We are not now accepted in ourselves: we are accepted in the Beloved. We are not now righteous in ourselves: He has been made unto us righteousness. We are not now redeemed in ourselves: He has been made unto us redemption. We are not now positionally sanctified by our daily walk: He has been made unto us sanctification. Positional sanctification is as perfect as He is perfect. As much as He is set apart, we, who are in Him, are set apart. Positional sanctification is as complete for the weakest saint as it is for the strongest. It depends only on our union and position in Christ. All believers are classified as "the saints." So, also, they are classified as "the sanctified" (note Acts. 20:32; 1 Cor. 1:2; 6:11; Heb. 10:10, 14; Jude 1). The proof that imperfect believers are nevertheless positionally sanctified and are therefore saints, is found in the First Epistle to the Corinthians. Corinthian Christians were unholy in life (1 Cor. 5:1, 2; 6:1-8), but they are twice said to have been sanctified (1 Cor: 1:2; 6:11).

By their position, then, Christians are rightly called "holy brethren" and "saints." They have been "sanctified by the offering of the body of Jesus Christ once for all (Heb. 10:10), and are "new men" who are "created in righteousness and true holiness" (Eph. 4:24). Positional sanctification and positional holiness are "true" sanctification and holiness. In his position in Christ, the Christian stands righteous and accepted before God forever. Compared to this, no other aspect of this truth can have an equal recognition. But let no person conclude that he is

holy, or sanctified, in life because he is now said to be holy, or sanctified, in position.

While all believers are sanctified positionally, there is never a reference in any of these Scriptures to their daily lives. The daily-life aspect of sanctification and holiness will be found in another and entirely different body of truth which may be termed,

Second, EXPERIMENTAL SANCTIFICATION.

As positional sanctification is absolutely disassociated from the daily life, so experimental sanctification is absolutely dissassociated from the position in Christ. Experimental sanctification, may depend (1) on some degree of yieldedness to God, (2) on some degree of separation from sin, or (3) on some degree of Christian growth to which the believer has already attained.

1. *Experimental Sanctification the Result of Yieldedness to God.*

Whole self-dedication to God is our reasonable service: "That ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). By so doing the Christian is classified and set apart unto God by his own choice. There is an element of finality and completeness possible in this. Within the sphere of his own knowledge of himself, the believer may definitely choose the mind and will of God as the rule of his life. This yielding to the will of God may be complete and final. This is self-determined separation unto God and is an important aspect of experimental sanctification. "And being servants unto God, ye have your fruit unto holiness" (sanctification, Rom. 6:22).

Sanctification cannot be experienced as a matter of

feeling or emotion any more than justification or forgiveness. A person may be at peace and be full of joy because he *believes* these things to be true. So also, by yielding unto God, a new infilling of the Spirit may be made possible which will result in a blessedness in life hitherto unknown. This might be either sudden or gradual. In any case it is not the sanctification that is experienced: it is the blessing of the Spirit made possible through sanctification or a deeper separation unto God. Experimental sanctification is such because of its effect upon the daily life, and in contrast to positions which are in no way related to daily life.

2. Experimental Sanctification the Result of Freedom from Sin.

The Bible takes full account of the sins of Christians. It does not teach that only sinless people are saved, or kept saved; on the contrary, there is faithful consideration of, and full provision made for, the sins of saints. These provisions are both preventive and curative. The question of sin in the believer is taken up exhaustively in the First Epistle of John. One passage (2:1,2) may be taken as a key to this Epistle. It reads: "My little children, these things write I unto you, that ye sin not." This much relates to the prevention of sin in the Christian, "And if any man (Christian) sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins." This relates to the cure of the sin of Christians. Much Scripture is written "that we be not sinning," but we are also told that if we do sin we have abundant provision from God for its cure. These things which are written, are not written to encourage us to sin:

they are written "that we be not sinning." "Shall we continue in sin that grace may abound? God forbid." He alone can forbid, and He will forbid. Such are the marvelous provisions in grace for the eternal keeping of the child of God.

We may conclude from these and many other Scriptures that the child of God *need not* sin. To this end the Savior has died (Rom. 6:1-14). To this end we have a message written (1 John 2:1,2)). To this end we are indwelt by the Spirit of God (Gal. 5:16). It is the purpose of the Father that His children shall be free from sin in order that He may have fellowship with them; for "truly our fellowship is with the Father and with his Son, Jesus Christ." The basis upon which we may have fellowship with the Father and with His Son is qualified: we must walk in the light (1 John 1:7), which means to live by the power of the Spirit and instantly to confess every known sin. Because of the Advocate and because of our confession, God is free to forgive and to cleanse from all unrighteousness. We must not say that we have no sin nature (1:8): This would be to deceive ourselves. We must not say that we have not sinned (1:10): This would be to make Him untrue. It does not become a Christian to boast of himself; but every true victory should be acknowledged to the glory of our Lord Jesus Christ.

Has any child of God reached a complete deliverance from sin? This question should never be confused with the facts concerning positional sanctification, nor with the facts connected with sanctification through our yieldedness to God. The answer to this question may be stated thus: While the believer is definitely trusting the sufficiency of

the Spirit for his victory and fulfilling every condition, he will be divinely kept from sinning (Gal. 5:16; Rom. 8:2; 6:14). This statement is not based upon any personal experience: it is based on the Word of God. The Christian never reaches a place where he cannot sin. On the other hand, the Scriptures plainly teach that, in spite of the fallen nature, there is deliverance for the believer from the bond-servitude to sin through his union to Christ in His death and resurrection (Rom. 6:1-10), and through the enabling power of the indwelling Spirit (Rom. 8:2; Gal. 5:16). This victory will be realized just so long as it is claimed by faith. Such is the divinely provided prevention from sinning.

The old nature, with its incurable disposition to sin, remains in every believer so long as he is in this body. He is therefore disposed to sin. The sin nature itself is never said to have died. It was crucified, dead, and buried with Christ; but since this was accomplished two thousand years ago, the reference is to a divine judgment against the nature which was gained by Christ when He "died unto sin." There is no Bible teaching to the effect that some Christians have died to sin and some have not. The passages include *all* saved persons (Gal. 5:24; Col. 3:3). All believers have died unto sin in Christ's death; but not all believers have claimed the riches which were provided for them by that death. We are not asked to die experimentally, or to enact His death: we are asked to *"reckon"* ourselves to be dead indeed unto sin. This is the human responsibility (Rom. 6:1-14).

If through weakness, willfulness, or ignorance the Christian does sin, there is a cure. On the human side

there must be a genuine confession and repentance of heart (1 John 1:9; 2 Cor. 7:8-11). On the divine side there is "an Advocate with the Father," "and the Father is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Experiences of failure and defeat should be growing less as we increasingly discover the marvels of His power and grace and the utter helplessness of our own strength. Every restoration, forgiveness and cleansing is a renewal of experimental sanctification.

3. *Experimental Sanctification in Relation to Christian Growth.*

Christians are immature in wisdom, knowledge, experience and grace. In all these things they are appointed to grow, and their growth should be manifest. They are to "grow in grace and in the knowledge of our Lord and Savior Jesus Christ." Beholding the glory of the Lord as in a glass, they are "changed into the same image from glory to glory, even as by the Spirit of the Lord." This transformation will have the effect of setting them more and more apart. They will, to that extent, be more sanctified.

A Christian may be "blameless," though it could not be truthfully said of him that he is "faultless." The child laboring to form his first letters in a copybook may be blameless in the work he does; but the work is not faultless. We may be walking in the full measure of our understanding today, yet we know that we are not now living in the added light and experience that will be ours tomorrow. There is perfection within imperfection. We who are so incomplete, so immature, so given to sin, may "abide in

Him." We may have fellowship with the Father and with His Son. There is also imperfection within perfection. We who are so incomplete, so immature, so given to sin, are even now positionally sanctified and complete in Him—our Lord Jesus Christ.

Christian growth and experimental sanctification are not the same, for one is a cause and the other its effect. The Christian will be more set apart as he grows into the image of Christ by the Spirit. To state that he will be more experimentally sanctified as he grows in grace and in the knowledge of our Lord and Savior Jesus Christ, does not necessarily question his present purity or victory in daily life; it is only to declare that he will be more set apart as he grows in the likeness of his Lord. It is to consider experimental sanctification in the broadest and most general meaning of the word.

The present transforming work of the Spirit within the believer is unto an ultimate goal. We therefore yet consider,

III. **Ultimate Sanctification.**

This aspect of sanctification which is related to our final perfection, will be ours in the glory. By His grace and transforming power He will have so changed us—spirit, soul and body—, that we will be "like him," and "conformed to his image." He will then present us "faultless" before the presence of His glory. His bride will be free from every "spot and wrinkle." It therefore becomes us to "abstain from every appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

THE GRACE OF GOD

J. C. Massee, D. D.

I was asked to speak on "The Grace of God in Contrast to the Law." This will explain the references to law in my message.

In John 1:14 we find the text, for the only possible means by which I could preach to you this morning is to forget you are preachers and preach to you as sinners. Therefore I must needs have a text.

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." Also in Ephesians 2:8 we read: "For by grace are ye saved."

All the outgoings of God toward man may be properly expressed in terms of holiness. Grace is the holiness of God directed toward man in an effort to recover man from his state of sin and to restore him to perfect and unbroken fellowship with God.

Law is the holiness of God directed toward man in an effort to govern him in accordance with the will of God.

Grace concerns itself with nature. Law concerns itself with conduct.

Grace has to do with life and its issues; law with deeds and their results.

The principle underlying law is restraint. The principle underlying grace is constraint.

Law compels; grace impels.

Law writes its mandates upon tables of stone and upon the pages of books. Grace writes its will in the hearts and minds and upon the wills of men.

Law fails, always fails, because the medium of law is the flesh, and the flesh is weak. Grace triumphs, for the medium of grace is His divine love, which endures and cannot fail. Law is partial; grace is complete. Law is a schoolmaster, a tutor. Grace is the indwelling Person, who is Himself teacher. Law is a marvel; grace is a miracle.

Grace incorporates, fulfills and accomplishes the law.

Here is a lad who studies at his desk under the hard scrutiny of his natural enemy, the teacher. He is doing his best to learn the multiplication table, and it is law to him. It is hard work, and he is in rebellion against it, and against the teacher from the moment that he comes into his class. But there comes a time when, by the grace of his higher knowledge, he has incorporated the law of the multiplication table into algebra, trigonometry, calculus and astronomy. The grace of the higher knowledge of mathematics is not the rejection of the law of the tables, the taskmaster of knowledge, but its incorporation and its completion.

An illustration may help us to understand how grace enters human life, changing its quality and transforming its character. At High Bridge, a great steel structure spans the Kentucky River. There is a story that when this bridge was first built work of construction proceeded from both sides of the river banks simultaneously. The completion of the structure was planned for mid-forenoon of a Summer day. It was a great event and the news of the completion drew a multitude of people to witness the lay-

ing of the last rails and the initial crossing of the great trains of passengers and commerce.

The hour came. According to schedule the last rails were laid where they were supposed to meet, but to the consternation of all concerned, they failed to meet by six or eight inches, leaving an impassable gap in the track so that the engines dare not move across.

Strong men who had given their time and devoted their interests to this enterprise for months were variously affected. Some wept. Some cursed. All were stricken with a disappointment approximating despair. But the young civil engineer in charge of the construction, went out to the telegraph station on the bank of the river and wired a message to his chief in Cincinnati, explaining the situation and asking for instructions. An hour later, to his own amazement and to the incredulity of all who saw it, came back the message: "Wait until one o'clock." They supposed that the shock of disappointment has unsettled his reason, but because he was chief engineer, and the authority was his to decide, there was nothing to do but to wait with such patience as they possessed.

Then as they waited the sun climbed its majestic way up the steps of heaven, reached and passed the zenith and moved on toward its decline. All the while it was sending down upon the earth not alone the radiance of its light, but its penetrating heat. That heat entered the air and into all vegetation, into the earth itself and incidentally into the steel rails, expanding them. So at one o'clock, with the heat of the sun entering and lengthening them, the rails came together. The great bolts, were driven in, riveting them, and the work was done. Immediately the

traffic of the nation moved out over the completed bridge in perfect security and satisfaction.

There was a time when God and man were separated by an impassable chasm of human sin, alienating man from God and separating God from man. Across it man could not pass and God would not till His Son, the Sun of righteousness, arose with healing in His wings and from the zenith of divine compassion, upon the cross, shed forth the rays of His healing. He there satisfied the demands of God and entering into the hearts of men, changes and transforms them from unbelief and sinful rebellion into faith and fellowship with the Father. Thus the chasm is bridged and the two are made one. That is the work of divine grace.

Grace has done what law cannot do.

One of the profoundest convictions wrought into my soul from the study of God's word, is that the Grace of God makes us *to be* what we are constantly striving *to possess.* I mean, for a concrete illustration to say, that grace does *not make us righteous.* Grace makes the child of God *righteousness.* We will come nearer understanding this when these mortal bodies are freed from their limitations of sense. One who claims to know declares that in the other world where the spirits of just men are made perfect, those who hold communion with nature in its glorified form, do not speak for instance of the flowers as *being fragrant,* but as *being fragrance.* Thus we need to come to understand now in the fullness and the clearness of a larger divine conviction, that the child of God is not simply holy in nature and character, but that he is *holiness unto the Lord.* Grace contemplates no smaller miracle than our transformation from such as we are into that holiness

produced by the indwelling Spirit of God. The language of grace is: "Ye died and your life is hid with Christ in God," and so that "it is no longer I that live, but Christ liveth in me."

The method of grace is comprehensive, embracing all life. Charles Wagner, the French apostle of The Simple Life, has written: "Love is the free vast horizon wherein the soul can expand its wings." Let us seize upon his definition of love and apply it to grace: Grace then, is the free vast horizon of God's love in which the soul of the sinner can expand its wings of faith and fly on toward the realization of the indwelling fullness of God in Christ Jesus.

Grace has three tasks: *It is corrective; it is regenerative;* and *it is transformative.*

First, *Grace is corrective.* The tragedy of human experience lies in the statement: "Sin entered the world and death through sin". Sin has marked the pathway of human life and human sorrow with countless gravestones upon which that sentence is an epitaph. The whole pathway of human failure finds its explanation in this statement: "Sin entered the world and death through sin". The state of sin in human life is not an incident nor an accident. It is a choice. I know the modern theory is that every new fall is a flight upward. But God deliver us from such an upward flight. Sin is a wound, a bruise and a festering sore. In perverse stubbornness, man strikes his head against the law of God, flings himself against His sovereign Person, defies His authority and refuses submission to His reign. Sin is that thing within man which leads him to set himself against God and to persist in his chosen course against God. Thus man invites the curse of God.

I think that we as Christian men ought sometimes to

come to understand the clear, distinct, vital and plain issue which Jesus Christ made when he said: "If any man will come after me, let him deny himself and take up his cross and follow me." It is a mere travesty upon truth to devote days or weeks to self-denial. Jesus Christ never taught such pandering to the flesh. What the Master meant with reference to that statement (and I believe I am correctly interpreting Him in saying what he meant): "If any man will come after me, let him deny himself", was to put the *self* of man against the *self* of God and to say to us that one or the other *by man's choice* must be put on the cross. Once for all the self-life was to die in Christ on the cross by deliberate choice, or once for all the Christ was to die in the self-choice. Sin makes its throne-room in this flesh, the carnal nature. Sin reigns, and where sin reigns there is moral chaos. Conscience protests against its mandate. The voice of God, as the sound of gentle stillness which speaks within so that every man may hear, the voice which may be heard even in throbbing traffic of the thronged street—that voice so gentle and yet so persuasive that there is no place in all the moral or physical universe from which it can be shut out—the voice of God speaks in truth and infinite love.

He warns; He woos; He invites and corrects; He renews His invitations; in a thousand marvelous ways He manifests His fatherly compassion toward the sinner. But sin makes dull the ears and makes rebellious the will. It sets the heart of the sinner against that loving voice of the tender Father. The warnings of the Holy Spirit are not heeded, though His words as sign posts on the road and red lights of truth are there. His love is flaunted in the very face of the Christ who gave Himself for us.

The Holy Spirit is resisted as He takes the things of Christ and presents them to men. His testimony concerning Christ is impatiently refused, disbelieved and discredited. Man is too busy with the sinful deeds which occupy his life, engross his attention and delight his carnal appetites. He presents everywhere the pitiable spectacle of one made in the likeness of God, now having a broken will, a seared conscience, with judgment dethroned, conduct perverted, character ruined. The soul is lost as it becomes a slave to fear and ceases to believe in the love and compassion of God, to desire His fellowship or to abide in His truth. With fearful moral stupidity, the sinner clings to his sin. His shame becomes his glory; his belly his god; the indulgences of his fleshly appetites become the very essence of his daily life, till his one business in life would seem to be the prostitution of the very blessings of God to the service of the Devil. Man takes the highest functions of his mind, the holiest passions of his soul, the most sacred organs of his body and turns all this aside from their original design and yields them as instruments unto the service of Satan, the arch-enemy of God and man. Thus man identifies himself with that traitor who, originally intrusted with the direction of the worship of man Godward, seeks now everywhere to pervert man's worship, turn it aside from God, Who alone is worthy to receive it and to make himself the object thereof.

Observe the results of that treachery and infidelity on the part of the man who yields his powers to the service of sin. Notice its effect first in his mind, for man's whole thought-life has been vitiated by the presence and power of sin within. When man thinks unaided and undirected by the Spirit of God, he thinks perversely. The vain imagina-

tions of his heart are to do wickedness continuously. He sets himself up as a very god to determine his own pathway and find his own destiny. The man who, undirected by God's Spirit, sets himself against Christ, his will against the will of God, has already prostituted and perverted his intellectual capacity, his mental power, to the service of sin and offered it to the adversary. Man's soul may thrill with such a holy passion of conscious fellowship with God, that like Enoch, who walked together with God, going in the same direction, keeping step one with the other, and holding converse by the way, till it is vitally true that where one is the other is. And man may thus realize that the abiding place of God is with man. Yet man, so constituted and capacitated, takes these highest and holiest passions of his soul and makes them to be the perverted slaves of sensuous desire and sensuous service of the god of this world.

So also our bodies, made to be temples of the Holy Ghost, are meant to be clean and pure and sanctified. Every single member of these physical bodies is turned aside by choice of the sovereign will, resident within, to follow the lusts of the flesh and the dictates of the Devil. How we misuse these temples of the Holy Spirit!

There is no voice to which the sinner's soul is so willing to listen, there is no voice which seems so sweet to him as the voice of sin. The sinner's will has been taken captive. The sinner's heart is held enmeshed. The sinner has himself been hypnotized by that old serpent, the Devil. The seducer has enamored him. Satan speaks in tones of the master, and the most familiar picture of all those that have been presented, has been the listening ear of the human slave to the voice of his Satanic master. It is

a sorry picture; a troublesome one; an awful but a true one. And he comes to believe that his necessities, his ambitions, his power, are bound up in this world with the worship of and obedience to the evil one. He bows before him in worship. He stands before him to serve. He views the things of this world which are desirable, the things of the highest passion and desire of the soul, things that make wise, things that make rich, things that make powerful, and things that make comfortable, and all those things he must have even at the price of the unhinging of his knees to the god of this world who stands before him as he stood before the divine Master saying: "All these will I give thee, if thou wilt fall down and worship me."

Law looks upon the sinner thus prostituting himself and cries: "Away with such a fellow from the world. He is not fit to live." And law appeals to truth and truth points to his sentence of death long ago written: "The soul that sinneth, it shall die." That is the final word.

Is there no help? The sinner stands at the judgment bar of truth. He has but to plead guilty. There is no other plea. You cannot make stern, even-handed justice weigh in the balance with miserable human failure. Is there none to help? Grace steps forth and says: "There is an advocate." The law indeed shall have its last ounce of flesh, not one jot or tittle shall fail, not one sinner shall escape. The last dregs of the cup of sin shall be wrung out, the last penalty of law shall be enforced, only all that applies to the sinner shall reach him in the person of Another, his substitute provided by the Grace of God.

A mother and a son, the mother a widow and the son an orphan, had grown their hearts together, welded by the growing process into one life by a miracle of love. She

lived in him and he lived in her, twenty or more years. Then the boy fell in love with another woman. She demanded of him more and gave to him less. Her love was of different quality. In her utter selfishness, she came to be intensely jealous of the mother-love, so that at last she made demand upon him on this wise: "If you really love me, you must bring me your mother's heart in your hand." So mightily had the glamour of lust blinded the son's eyes, that immediately he went away to do the bidding of his mistress. Interpreting her life and her professed love in the light of his own heart's flaming passion, he saw in her demand no crime. The alabaster box of his love had been broken and poured upon her unworthy life. Having given all, he now hastened, though dazed and confused, to do her bidding. He looked upon the mother who bore him and with whom his love had been one. And then borne along by that other love, he slew her and cut out her heart. He came back upon his way to his mistress with the heart of his mother in his hand, and as he went over the rugged road to her house, he stumbled and fell. And the heart of his mother fell from his hand and bounded along the road, and suddenly, as he tried to recover himself from his own fall, that heart of his mother turned and said: "Oh, my son, did you hurt yourself?"

We have been one with the Father, God. Yet we looked into the face of Satan and gave him our love. Satan said to us: "If you will serve me, go cut out the heart of God and give it to me." That is what we did to the Christ on the cross. He was God manifest in the flesh, and you and I, sinful and enamored with that other love, tore open His side and tore out His heart, and then the cry came: "Did you hurt yourself. I die to heal your

hurt." My sins and your sins, not in part but the whole, were laid on the cross. The barriers of sin were broken down, the last separating stain of sin was cleansed away in the heart of the man, when the Son of God yielded His blood for our life.

We have really been one in heavenly places here in Christ Jesus. It has been refreshing indeed, and I am counting on that fellowship of your faith to understand what I mean when I declare to you what to me is the crown of rejoicing in all my spiritual confidence—*it is that in Christ Jesus we become partakers of the heavenly nature. Grace is Regenerative.* The boldness of that faith which declares oneself to be one with the Father and the Son is not misplaced. Our Lord Jesus has provided nothing less for us than that sinful men, redeemed from the curse of sin by the shedding of His blood on the cross and by the operation of His Spirit within, becomes in nature and privilege the child of God. Peter in his first epistle declares that: "By the exceeding precious promises of God, we are made partakers of the divine nature." Christ is our life, Christ lives within. These mortal bodies provide Him with a sanctuary, a residence. We are not our own. He has purchased us unto Himself to be His home, temples or sanctuaries of the Holy Christ.

This thought is further set forth in the inspired statement concerning the Holy Spirit's use of Gideon. Gideon was called of God for a service. Therefore he must be equipped of God for that service. The Revised Version, margin, declares that the Holy Spirit put on Gideon as a garment. I suppose that means nothing less than that the Spirit of God made Gideon's body the instrument of His activities and the agent of His energies in the work

He had to do in delivering His people Israel from their bondage. We stand with awe, amazed at so great a miracle in the far-away past. How greatly the Holy Spirit honored that man—poor tenement of clay—whose life He made a dwelling place for Himself.

But Gideon had no higher privilege under the reign of law than you and I have under the reign of grace in Christ Jesus. For while it is true that Christ exercises all authority in heaven and in earth, it is equally true that in the Person of the Holy Spirit, He resides within the believer and exercises His power and authority from that residence—a residence which He makes His throne-room in the earth.

Now I hold in my hand a steel bar of the finest quality. It has passed through the fires and been rid of its dross. Now it is able to stand any stress or strain or to bear great weights. But it is just a steel bar. Here upon the table is a dish of sand mingled with iron filings. Now I lay the steel bar in contact with these filings in the dish. Nothing happens. I lift the bar. I bring it in contact with the sand and the filings from every possible angle, but nothing happens. I remove the bar and bring it in contact first with a strong electric current. By that contact it does not change in shape, weight nor color. However, it does change in quality, for by contact with the electric current, the steel bar becomes a steel magnet. Now I lay it upon the dish filled with sand and filings and it takes hold with power upon every steel filing in the dish and both draws and holds it to itself.

So I bring this life of mine—body, mind and soul—into contact with the problems of sin and righteousness in the world. But I find myself utterly without power.

What I would not, I do. What I would, I do not. The very things which should repel me, attract. The deeds I should refuse, I do. Spiritually the positive and negative forces of life seem to be all mixed. Life thus loses both its charm and its power. Disappointment is a common experience. Spiritual and moral failure is a daily realization.

But now I bring this life by faith into contact with the Son of God. Immediately a divine energy flows into the life thus touched by Him. Social problems may remain unchanged. Life's arena of conflict and struggle may remain the same. The moral forces that oppose may all be identical with those that were. But power in the Holy Ghost now adds new equipment to the life in Christ. Its problems of environment and association and occupation have lost their terrors. Victory takes the place of defeat. A new energy within constantly prompts toward service and equips for service. A new life has been born. Self has died. Contact with Christ accomplished that. The believer is crucified with Christ unto the world. Equally he dies unto the old life which he lived and to the energy in which he lived it. Of him the Spirit Himself has written: "Ye died and your life is hid with Christ in God." Out of that death of self emerges a new and deathless life with a new and deathless energy, as Christ came up from the grave nevermore to die, since by the resurrection He is declared to be the Son of God with power, even so out of the death of self the believer in Christ comes forth in the power of endless life. He is the same man with a new energy. He is the same individual, but with new power. Whatever his need is, he now finds that the grace of God is sufficient for him.

Grace is Transformative. Grace is not only corrective and regenerative, it is also transformative. Blessed be the name of our Christ! He restores. He renews and, through grace, He works within us. It is to the man rescued from his state of sin and renewed into a spiritual life by the indwelling Christ, that the inspired injunction is given: "Work out your own salvation with fear and trembling", not neglecting the fact that "it is God who worketh in you both to will and to do His good pleasure".

The Spirit of the living God coming into the believer takes possession of him. All the believer's faculties He claims for His own purposes. In the picturesque and striking language of the second chapter of The Acts, describing the experience of the disciples in the upper room on the day of Pentecost, it is said that He sat upon each one of the disciples. Appearing as tongues of fire parted asunder, the Holy Spirit filled the house in which they were and sat upon each one of them. *He squatted.* It is the proclamation of a divine act in regard to the life of the believer on the part of the Holy Spirit similar to that which occurred to the pioneers on our frontier taking out "squatter claims" of land not otherwise claimed. Faith had cast out from their lives the strong man of sin. Thus had come to them a great moral cleansing. Now a new Owner enters into this house, swept and garnished through the forgiveness of sins, lays claim to it, takes possession of it. Henceforth all the territory of this life is His by virtue of His sovereign authority. The Owner of the redeemed life not only holds title to it, but resides within it.

From this point, the heavenly Master moves on to complete conquest of the life thus possessed. Henceforth He is forever making conquest, conquering, disciplining,

bringing into subjection its powers and faculties. Every range of its activity is henceforth His. All its relations are His concern. All its vital powers come through Him and must be used for Him. All the territory of life must be through Him, brought into subjection to the Christ.

That is the purpose of grace. Grace has a charming sound! Oh, grace is a marvelous experience! Grace eliminates, imparts and develops. It eliminates evil from the heart of men; imparts instructions to the minds of men; develops all the faculties of men in the service of God.

Grace illuminates the understanding, so that man, under the tutelage of this divine grace, beholding as in a mirror the glory of the Lord, is changed by the Holy Spirit into the very likeness of his Lord. His eyes are enlightened by the Grace of God. The Holy Spirit transforms the sinner and makes him to be like that holy One. "Behold what manner of love the Father hath bestowed upon us that we should be called the children of God." And such we are. It is no misnomer, and we are not simply adopted sons. We certainly are not bastards. We are born of the Spirit, through faith into the family of God. Even now we are His children. Though it does "not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is."

I have heard somewhere of a village in Europe which had beyond its confines one of the most marvelous bits of scenery anywhere to behold in the world. It is said that whenever a visitor came to that village, whether he was a stranger or not, the citizens of the village came and said: "Have you seen our wonderful scenery? May we show it

to you?" And they would lead him out to where the hills piled their mighty stones one upon the other. They would point out the broad plains on either side of the flowing river bank; show him in these plains the many gardens filled with flowers with their rich and varied colorings; they would tell him of the fragrance of these flowers and, in fancy, enable him to hear the hum of the bees as they sipped the nectar from the pollen, and gathered honey from the storehouses of these richly beautiful flowers. They would call his attention to clouds flowing above like fleecy flocks in the meadows of heaven, and enable him to see with them the many marvels of nature's beauty, a description of which no words can provide.

But before reaching this marvelous scenery, they always had an embarrassing moment. Between the village and the scenery stood a great unsightly boulder of rock. They were accustomed to say to their visitors and friends: "It is unfortunate that between us and this scene there is an ugly rock that spoils the view. It is our custom to blindfold those who come with us so that the beauty of the scene beyond may not be spoiled by the ugliness of the stone between." Thus they went around the ugliness of the stone and in glowing pride, pointed again and again with ever renewing zeal to their richest of all treasures.

But one day not only a visitor but a stranger came to town. He heard their story, but refused to be blindfolded. The more they talked of the rich and glowing scenery beyond, the more he seemed to be interested in the ugly rock before him. He was so impressed that he hardly listened to them. He turned again and again to look at that big ugly rock. At last they gave up in despair the effort to really interest so dull a soul. It was at this point

that he left them and hurried back to the village. But soon he came again bearing in his hand a kit, from which, when he had opened it, he took chisel and mallet. Then he put a ladder against the face of that great rock and with his tools he set to work.

The visitor that day proved to be Michel Angelo. And when he had finished the task to which he laid his hand, the whole face of that rock was changed. Its ugliness was gone. Its unsightliness had disappeared forever. In the place of the ugly boulder, stood an angel with outstretched wings. Now the story goes that when visitors come to the village, they do not ask them: "Have you seen our beautiful scenery?" but "Have you seen our angel?"

This story may be applied to our daily lives. To many a child of God there is the promise of some life achievement, some moral beauty, some spiritual excellence to be seen in the distance, to be realized in the years to come. But between this and that lies a barrier of present shortcomings. The barren ugly rock of failure; of that spiritual hardness which is unable to respond to the best and the highest appeal of God to the soul of man. There is only one way to have relief from the sins and failures, and from the disappointment of our present lives. There is only one path by which we may come to the present realization of serving God in the beauty of holiness. The hardness of all hearts may be softened and changed by the Spirit of God. The ugliest of all life's failures may be transformed into life's victories by His power. There is no surer fact in all the gospel story than that the purpose of the Holy Spirit is to give to the believer victory in place of sorrow, steadfastness rather than instability, power in place of weakness. All that man by nature has

not in his life, by grace he may have. The Spirit of God creates within us the power for the perfect likeness of the Son of God. Some day we must all share that likeness. We may share it to-day. If we come under the Master's discipline He Himself will chisel out of the hard and unsightly places in our lives, not an angel with outstretched wings, but His own perfect image. So that more and more we will in the triumphant present anticipate the perfect vision promised us—the vision of that face which will at once become the crowning satisfaction and the crowning joy of all His redeemed for time and eternity.

It is for this reason that the constant demand of the Spirit is that we yield ourselves, that we become pliable and plastic in His hands. If He has His way with us, He will perfect His purpose in us and so accomplish His work in our lives that even here and now our mortal will begin to put on immortality and our corruptible, incorruptibility. *For by grace we are saved.*

GOD'S REDEMPTIVE PLAN

George E. Guille

God's Redemptive Plan can be stated in a few words: it is the establishment in the earth of a universal empire under the personal reign of His Son.

The address of the Apostle James, recorded in Acts 15:14-17, is one of the most important single statements of that plan that can be found in the New Testament. It is as follows: "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up; That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things." James, indeed, says nothing here of an empire or kingdom, but he refers to the prophets who do so and quotes from Amos 9:11 a prophecy that has plainly to do with the kingdom.

Central in the counsels of God is the cross of the Lord Jesus Christ and the central fact of all history. There redemption was accomplished. Sin, that made redemption necessary, was dealt with and put away. "It is finished!" was the triumphant cry that forever closed that mighty transaction. In proof of it behold the rent vail; God no longer in darkness and the way into His presence opened wide to redeemed sinners; behold the rent rocks; the foun-

dation of the old creation broken up to lay the foundation of the new; behold the rent graves: revealing the power of His death over death; behold Him rising, resplendent, leaving the grave forever in defeat behind; hear the voice that speaks in Psalm 2:7, hailing Him, "Thou art my son; this day have I begotten thee;" and behold Him exalted in the highest heavens, crowned with glory and honor!

But nailed to that cross is a title, written in Hebrew and Greek and Latin—for all the world to read: "This is Jesus of Nazareth, the King of the Jews." And there that title remains in spite of the chief priests' appeal to the Roman governor to change it, for He *is* the King of the Jews! Going up to heaven, He took that title with Him. He is coming back again to make it good!

Yes, the kingdom must have a king, and here He is, nailed like a felon, to a cross of shame. But that cross it is that secures His kingly title. Last king of David's line, He is crowned now, not with diadems but with thorns, symbol of the curse that, by death, He must remove.

What the Kingdom Is

The kingdom which in the plan of God, is to be set up on the earth, is the kingdom promised to David. That promise is recorded in 2 Sam. 7:4-17, and confirmed by Jehovah's oath in the 89th Psalm, as follows: "I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish forever, and build up thy throne to all generations * * * I will make him my firstborn, higher than the kings of the earth * * * My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me." There can be no difficulty in identi-

fying the Blessed One whom God here designates as "My first-born, higher than the kings of the earth." It is not David, nor Solomon, but David's greater Son, our Lord Jesus Christ, and this Peter declared on the day of Pentecost when, after quoting the 16th Psalm, he said: "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ *to sit on his throne;* He seeing this before spake of the resurrection of Christ" (Acts 2:20, 31).

The promise to David was by no means the last word in the Old Testament as to the kingdom. One after another the prophets, in glowing phrases, set forth the glories of the kingdom, now in broad outline, now in fulness of detail. They tell us that it is to be set up by "the God of heaven" upon the earth, and that Jerusalem, restored and beautified, is to be its metropolis, answering finally to its description in the 48th Psalm and the sermon on the mount as "the city of the great king." A converted remnant of Jews becomes its nucleus, enlarging as it gathers the scattered nation of Israel back to the land of its fathers and then embracing the redeemed Gentiles. Its King and Ruler is to be a descendant of David, of virgin birth, born at an appointed time, in Bethlehem, and He is to establish the kingdom with power, overturning Gentile world-power, judging His enemies, removing the curse from creation and reigning in righteousness, thus fulfilling His title as Prince of Peace and bringing universal peace, at last, to the world.

Opening the New Testament, we discover no change in this Old Testament conception and description of the Kingdom. The angel announces to the virgin that she is to bring forth a Son and with the announcement confirms to

her the covenant to David, saying: "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." (Luke I:32, 33.) "The throne of David" has the same meaning here that it has in Isaiah 9:7, where it is said of "The Prince of Peace": "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this."

Now the opening statement of the New Testament is, "The book of the generation of Jesus Christ, the son of David." As Son of David He is Heir to David's throne, and his genealogy is traced back to David to show that He was born invested with the title to that throne. The legal title is established before the divine one is made manifest. Then appears the predicted forerunner, proclaiming the kingdom at hand; and the King, sealed and anointed from heaven, and from heaven declared to be the Father's beloved Son, takes up the same proclamation, and on the mountain—constant symbol of the kingdom—presents, in the sermon on the mount, His inaugural, in which are set forth the righteous principles of the kingdom, principles that shall be righteously enforced when the figure—sitting on the mountain, becomes a fact: the kingdom established in power under our Lord Jesus Christ, and when Jerusalem becomes what He there declares it to be: "The city of the Great King." Following the sermon on the mount are twelve miracles—the kingdom number—signs that accredit Him as King. But how does Israel receive her King? As

early as the eleventh chapter of Matthew we hear His denunciation of woe upon the cities wherein His mighty works were done. He is rejected. Chapter 12 shows how thorough that rejection has become. Then, in chapter 13, forsaking the house, that speaks of His relationship with Israel, He goes out to the seaside—the symbol of the Gentiles—where He utters the seven parables of the kingdom, in which are revealed what He calls "the mysteries of the kingdom of heaven."

The Messianic kingdom of the prophets has been introduced in the world. Here its King has been anointed and His authoritative proclamation has gone forth. But it is not established with power and not manifest in the earth, because the King is rejected and Satan is still the prince of this world.

What we see are "the mysteries of the kingdom." We see only one-fourth of the seed of the Word-producing fruit. We see tares, sown by Satan, growing with the wheat till the end of the age. We see this monstrosity called Christendom, with its false religion that men mistake for Christianity. We see the three measures of meal corrupted by leaven, sneakingly hidden in it—Christendom corrupting the Truth of Christ, the mystery of iniquity working. But we see the church as "a pearl of great price" to purchase which Christ gave all that He had. And we see Israel as a treasure still hidden in the world.

In the 16th chapter of Matthew, the Lord foretells His death and speaks for the first time of the church, as a still future thing, which He will build.

A few days before His death He delivered the Olivet discourse in which He set forth, in answer to the disciples' questions, the events that are to mark the end of the age.

Passing over the centuries from the cross to the time of the end, He tells of war, famine and pestilence as the beginning of sorrows and of the great tribulation that shall follow these sorrows. And then, leaving not so much as an hour between the time of His predicting these things and the time of their fulfillment for a millennium to intervene, He says, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." The rejected King shall return to the earth at the close of the great tribulation, to establish His millennial reign.

After His resurrection, and once more upon a mountain, He speaks of what belongs to Him as King: "all power in heaven and in earth," and commissions a Jewish remnant to teach the nations His commandments, saying nothing of the church nor of the gospel of His grace, by which the church is to be called.

All this New Testament revelation of the kingdom of heaven and of the King of that kingdom is found in Matthew's gospel alone. The other gospels present far different testimonies. Luke is the gospel for the Gentiles, and in it we hear for the first time the word "salvation," while at its close we find a commission, not to a Jewish remnant but to every believer, to preach repentance and forgiveness of sins in His name *among* all nations.

The Mystery

But the King must have a bride. And the purpose of God respecting this bride for His Son, the Apostle declares

to be "a great mystery" (Eph. 5:32), a "mystery, which from the beginning of the world hath been hid in God" (Eph. 3:9), and "kept secret since the world began" (Rom. 16:25), unrevealed in the Old Testament, yet hidden there in type and shadow.

In Genesis 24 we read of a father's purpose that Isaac, son of his love, born of divine power, laid upon the altar and received from the dead "in a figure" (Heb. 11:19), should have a bride to share his wealth and position as the father's heir. But this purpose is not disclosed until after the death of Sarah.

In that story of old is shadowed forth the purpose of God, that His Son, raised from the dead and "appointed heir of all things" (Heb. 1:2), should have a bride to share His inheritance and His glory, a purpose never fully revealed until after the setting aside of Israel, of which Sarah's death and burial among the Gentiles are the figure. It is with this purpose that the opening words of James' address have to do: "God at the first did visit the Gentiles, to take out of them a people for His name:" not to *make of them,* but to take out from among them such a people. Scripture nowhere affirms the purpose of the gospel to be the conversion of the world in this present age. If that were its purpose it has failed as many times as there have been generations since Pentecost, for never has an entire generation been converted. This people for His name from among the Gentiles is the church, soon to be manifested in glory as the bride.

The Old Testament types demand that this bride shall be a Gentile. Moses, presenting himself for the first time as the deliverer of his brethren, was rejected. Withdrawing into Midian, he married a Gentile. When he came the

second time, with his Gentile wife, his brethren received him and he led them out of Egypt. So Christ "came unto His own, and His own (brethren, Israel) received him not." Rejected by His brethren, He has gone up on high from whence has come the Holy Spirit to call His bride.

The story of Joseph and his brethren is another adumbration of this plan of God. That well-beloved son was sent by his father to his brethren. The brethren, at the suggestion of Judah (same name as Judas), sold him, for the price of a slave, to the Gentiles who, on false accusation, shut him up in prison. Coming, in the *third* year, out of prison he was presented with a Gentile wife, when his brethren, forced by famine into Egypt, were reconciled to him and he reigned over them as he had foretold. So the Father sent His well-beloved Son to Israel, His brethren according to the flesh, who turned Him over to the Gentiles to be nailed to the cross. Rising on the third day from the prison-house of death He has gone back to God while His bride is being called. By and by, having received the church to Himself, and with her presenting Himself a second time, His brethren shall be reconciled to Him and own Him as their King.

At the cross, where redemption was accomplished, the bride was purchased. Into the side of the Lord Jesus a Roman soldier thrust a spear, "and forthwith came there out blood and water. And he that saw it bare record." The blood is the purchase price of His bride and the water her cleansing, as it is written:

"Christ loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to himself." (Eph. 5:25-27.)

The scene at the cross has its prototype in the garden of Eden. "The Lord God caused a deep sleep to fall upon Adam * * * and he took one of his ribs, and closed up the flesh instead thereof; And the rib * * * made he a woman, and brought her unto the man. And Adam said, this is now bone of my bones, and flesh of my flesh." (Gen. 2:21-23.) That deep sleep is a figure of the deeper sleep of death that overtook the last Adam on the cross, when "The very spear that pierced His side drew forth the blood to save."

There in Eden that woman, taken out of the side of the man is seen sharing his dominion over creation in a sabbath of rest. And it is all a shadow of things to come, the apostle says—when the church as the bride of Christ shall share with Him His crown rights as King in that millennial sabbath now rapidly drawing near.

Peter, in 1:10-12 of his first epistle, tells us that the prophets of old searched diligently as to "what manner of time the Spirit of Christ which was in them did signify, when he testified beforehand the sufferings of Christ, and the glory that should follow." That a lapse of time between the sufferings and the glory should occur was plain to them, but what should transpire during that lapse of time was hidden from their eyes. Now it is revealed through Paul as the period of the mystery of the church.

But as Abraham's purpose concerning a bride for Isaac was kept secret till after the death and burial of Sarah, so this mystery remained hidden until after the setting aside of Israel—her death and burial nationally.

The church was formed on the day of Pentecost but, as yet, there was no revelation of the mystery. The first seven chapters of Acts are the record of events that cover a transitional period, in which the kingdom was again pro-

claimed to Israel, but with no word of Christ going to the Gentiles. Stephen's address to the Sanhedrin ended that period, being the last word to Israel as a nation. Instead of receiving his message they stoned him, and in his death he became the messenger of the Lord's parable in Luke 19 which the citizens sent to the nobleman to say, "We will not have this man to reign over us." This explains why Stephen saw Jesus *standing* at the right hand of God, when the testimony of the epistles is that He *sits* there. He was waiting for the verdict of the nation. It is then that we read of the conversion of Saul of Tarsus and of his commission to the Gentiles. The calling of the Gentile bride begins. Included, of course, are believers from among the Jews.

When God's purpose for this age shall be accomplished in the completion of the bride—and it may be that before this Conference closes the last of the people for His name shall be saved—our Lord shall descend from heaven and suddenly and miraculously catch her away to be with Himself, in fulfillment of 1 Thess. 4:13-18: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and

so shall we ever be with the Lord. Wherefore comfort one another with these words."

Now this removal of the church from the earth is another of the mysteries revealed by Paul, as, in I Cor. 15:51, 52, he affirms: "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

The Great Tribulation

Contemporaneous with the mystery of the church is "the mystery of iniquity," of which the apostle, in II Thess. 2:7, 8, writes as follows: "For the mystery of iniquity doth already work: only he who now letteth (restraineth) will let, until he be taken out of the way. And then shall that Wicked be revealed." The mystery of iniquity shall culminate in the Man of sin, but not until the Holy Spirit, resident in the church and restraining the working of that mystery, shall be taken away.

Bereft of its safeguard by the removal of the church to heaven, the world, with the Man of sin at its head, becomes the scene of those divine judgments foretold in the book of The Revelation from chapter 6 through chapter 18. Those events, as I have said, are what the Lord, in the discourse on the Mount of Olives, describes as the beginning of sorrows and the great tribulation. The Man of sin, at the beginning of his career, makes a covenant with the Jewish state in Palestine, under the terms of which are revived the ancient rites of the Jews' religion in the temple that is yet to be built by them. At the height of his career he shall go into that temple and, suppressing the restored ritual of Israel, shall set himself in the place of

God, demanding universal homage. This event, the Lord indicates to the pious Jews then in the land as a signal for the beginning of the tribulation, saying, "When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (of the temple) * * * then let them which be in Judea flee into the mountains * * * for then shall be great tribulation * * *. Immediately after the tribulation of those days * * * they shall see the Son of man coming in the clouds of heaven with power and great glory."

The Rebuilding of David's House

Thus the great tribulation ends with the coming of Christ in glory, and it is this event that the second part of James' address sets forth: "After this I will return, and will build again the tabernacle of David, which is fallen down."

James' quotation is from Amos 9:11, 12. On turning to that Scripture we find that what follows the quotation is a prophecy of Israel's restoration.

The first mention in Scripture of this return of the Lord is in Deut. 30:3 where Moses, in speaking to Israel of her restoration, says, "Then the Lord thy God * * * will return and gather thee from all the nations, whither the Lord thy God hath scattered thee." And in Matthew 24, immediately following the verse which speaks of "the Son of man coming in the clouds of heaven with power and great glory," it is written, "And He shall send His angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." (Matt. 24:30, 31.) These elect are what James calls "the residue of men"—the ten scattered tribes of Israel.

Not a creed in Christendom contains a reference to the future of the Jews, yet more space is given to this subject in Scripture than to any other, and "I would not, brethren, that ye should be ignorant of this mystery," says the Apostle in Rom. 11:25, "lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them."

Israel, blinded, exiled, and scattered, while the people for God's name is being taken from among the Gentiles, shall, when the fulness is reached, be regathered, repatriated and saved, and is yet to have her greatest glory under the restored dynasty of David, with Jesus Christ, its sole Heir, occupying David's throne. Then shall the promised land be possessed. Only a small strip on either side the Jordan has ever been occupied. But the land given to Israel extends from the Mediterranean to the Euphrates and from the River of Egypt on the south it embraces all the land of the Hittites on the north. We are just beginning to realize how vast that ancient empire of the Hittites was. Much of that land is desert, but God has said that the desert shall blossom like the rose, that pools shall spring up in the wilderness and that the mirage shall become a lake.

God's covenant with David concerning his tabernacle, i. e., his house, and his throne cannot be broken, for "Thus saith Jehovah, if ye can break my covenant of the day, and my covenant of the night and that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne * * *. Thus saith Jehovah,

if my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth, then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac and Jacob; for I will cause their captivity to return, and have mercy on them." (Jer. 33:20, 21, 25, 26.) The only way in which that promise can be fulfilled is in the return of the Lord Jesus Christ, to whom the throne of David has been given.

The Gentiles

When Israel shall thus be converted and restored to their land, blessing shall come to the Gentiles, and with this James concludes his address: "And all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things."

God's purpose, as declared in His covenant with Abraham, is to bless the nations through the Jew. That covenant, like the covenant with David, was confirmed by Jehovah's oath on Mount Moriah as He saw Abraham's only son offered to Him upon the altar, and beheld, in that figure His own beloved Son delivered to death and raised up from it. But once again Jehovah made an oath: this time to His Son. It is recorded in the 110th Psalm: "Jehovah hath sworn, and will not repent, Thou art a priest forever after the order of Melchizedek."

Melchizedek, both priest and king, appeared to bless Abraham on the part of the Most High God immediately after the threshing of Gentile nations. So, at the close of the judgment scenes of the tribulation, shall the true Melchizedek who now appears in the presence of God for us come forth as King of Righteousness and King of Peace, not to give up His priesthood but to fulfill Zech-

ariah's prophecy and to be a priest upon His throne, priest and King in one, to minister blessing to those over whom He shall reign, as foretold in the 72d Psalm.

Thus the three-fold oath of God *guarantees* the perpetuity of Christ's priesthood, His crown rights on the throne of David, and the blessing of the Gentiles under His reign, as King. During the great tribulation, through the preaching of the gospel of the kingdom by a converted remnant of Jews, an innumerable company of Gentiles shall be saved. These are they who are set on the right hand of the King when He comes in His glory to judge the nations, and to whom He shall say, "Come, ye blessed of my Father, inherit the kingdom."

In Moses' prophetic song in Deut. 32 he bids the nations rejoice with Jehovah's people Israel, and many a Scripture enlarges upon this as it tells how the promise to Abraham shall be fulfilled. For example, Micah 4, which opens with a prophecy of the establishing of the kingdom in the earth, declares in verse 2 that "many nations shall come, and say, come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of Jehovah from Jerusalem." And the last four verses of Zechariah 8 give a similar prediction; which closes with these words: "Thus saith Jehovah of hosts; in those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you."

And thus, at length, shall there be a converted world, when the promise to David is fulfilled and Messiah's king-

dom is established in the earth; not by present agencies working; not by twentieth century civilization; not by automobiles, airships and world-wars, as a recent writer would have us believe, but by the personal return of the Lord Jesus Christ with His bride, the church, which shall have been previously caught away to meet Him.

Then shall the rewards of believers be manifest for they shall reign with the King. Then shall Satan be shut up in the bottomless pit to practice his deceptions among the nations no more for a thousand years. Then shall the groaning creation be emancipated from the curse that has overspread it because of sin, the earth, at last, yielding her increase. Then shall the nations beat their swords into plowshares and their spears into pruning hooks, learning war no more. Then shall the earth be filled with the knowledge of the glory of the Lord as the waters cover the sea. "The mouth of the Lord hath spoken it!"

THE CHURCH, WHICH IS HIS BODY—ITS UNITY, ITS CHARACTER, ITS MISSION, ITS DESTINY

WILLIAM L. PETTINGILL

Dean of the Philadelphia School of the Bible; pastor of North Baptist Church at Wilmington, Delaware; editor of "Serving-and-Waiting"; author of "Israel, Jehovah's Covenant People," "Simple Studies in Matthew," "Simple Studies in Romans," "Simple Studies in the Revelation," etc.

"The church which is His body" is a Biblical expression, and it is "the church which is His body" that is to occupy our attention in this study.

There is a church which is the body of Christ, and there is a church which is not His body. Indeed, there are many of these latter, but there is only one church which is His body. It is made up of those, and only those, who are born again.

Churches there are—assemblies, that is, of individuals—societies called out and called together for a common purpose, and often bearing the name of our Lord and Savior Jesus Christ, which nevertheless are not, and are not even related to, "the church which is His body, the fulness of Him that filleth all in all."

I. The Unity of the Church which is His Body.

"There is one body." The church of God always has been, it now is, and it always shall be one and indivisable.

Helpful books by the above author listed on pages 446-449.

In it there is no schism. In it there is unity. It may, and it does, take a degree of spiritual and priestly energy to sing

> "We are not divided, all one body we;
> One in hope and doctrine, one in charity,"

but it is the truth, and this truth is finding concrete illustration and heartening confirmation in this present World Conference on Christian Fundamentals.

Whether men see it or not, there is one body and only one. The Scripture insists upon this everywhere, in type and symbol as well as by plain precept and teaching. There is in the world today a unique thing, unlike any other thing, and it is the church of God. I feel insulted every time I hear people compare the church with the world's organizations, such as lodges, clubs, societies. There is nothing in common between the church of the living God and these things. They are organizations, the church is an *organism*. The church of God—in no figurative sense, but in a real and vital sense—is the body of Christ. It is made up of the "members of His body, of His flesh, and of His bones." Just as truly as that this human body in which I live and move, and through which I manifest myself, is *my* body, so is the church of God the body of the Christ—a living, throbbing, breathing vital organism. There is nothing else like that in the world. In 1 Cor. 12:12, it is written, "For as the body is one, and hath many members, and all the members of that one body, being many, are yet one body: so also is Christ." You would expect to read there, "so also is *the church.*" He is plainly talking about the church, but He does not name it the church. He speaks of the church under the name of Christ, as you and I often speak of a man's body by the man's name.

And why not? It is not only true that I live in this thing which is my body, but it is also true that this body is myself, and it may therefore be referred to by my name. Just so, the church of God is the body of Christ, and therefore it properly bears His name.

The unity of the church which is His body is, as I have said, illustrated in such a gathering as this World Conference on Christian Fundamentals. Denominations are represented here, but there is no denominationalism represented here. Episcopalians are here, Baptists are here, Presbyterians, Methodists, Reformed Churchmen, Brethren (United, *Untied,* Open and Exclusive); but no one is here because he is an Episcopalian, or a Baptist, or any of these other things. We are here because we are members of the one body, having one Spirit, even as we are called in one hope of our calling, owning the same Lord, contending for *the faith* once for all delivered unto the saints, baptized into Jesus Christ by the one baptism of the Holy Spirit, worshiping one God and Father of us all, Who is above all, and through all, and in us all.

The English word *unity* occurs but three times in the whole Bible, and it always refers to the only unity that is real, namely, the unity of the Spirit. In the 133d Psalm it is written: "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for ever more."

That is just a beautiful picture of the unity which is more than uniformity, more than conformity, more than

human, and which is brought about, "not by might, nor by power, but by my Spirit, saith the Lord."

The other two occasions where the word *unity* is found are, both of them, in the 4th chapter of Ephesians. Here again the unity in view is the unity of the Holy Spirit—the unity which is wrought in the church by the Holy Spirit of God. These passages will come before us at a later point in this study; they are mentioned here only to point out that unity, the only unity with which God is concerned, is "the unity of the Spirit," which we are exhorted to preserve "in the bond of peace."

II. **The Character of the Church which is His Body.**

Since the church is the body of Christ, it follows of necessity that the church has no character but His. Much is said in these days about Christian character, and the building of it. But, as a plain matter of fact, there is no such thing as Christian character, apart from the person of Christ.

We sometimes talk loosely about endeavoring, with the Lord's help, of course, to live a Christian life. There is no Christian life but Christ's. He alone can live the Christian life, and, even with His help, which by the way has never been promised to us for such a purpose, we can never for a single moment live a Christian life. I say He has never promised to help us do anything of the kind. He lives His own life, manifesting Himself, through His people; and wherever He finds a yielded vessel He occupies it, living in it, and showing Himself alive in it.

The Holy Spirit, by whom the church is baptized into Jesus Christ, indwells every believer's body, seeking to reveal the Lord Jesus and make Him known. And just in

the measure in which we are yielded to the indwelling, Holy Spirit, we bear the fruit of the Spirit—"love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and self-control,"—and this is Christian character, the character of the church which is the body of Christ, because it is the character of Christ. It is His life, manifesting itself in and through His body, just as your life manifests itself in and through your body, or my life manifests itself in and through my body. There is no life, apart from Him: "In Him was (and is) life, and the life was (and is) the light of men." He is our life, and it is He Himself, living His own life in us, that produces love, joy, peace, and so on.

Love? There is none, apart from Him. He is God, and "God is love." You know how impossible for you to love folks who are unlovely. You have tried it many times, and you have always failed. You have said, "I must love everybody. The Bible says I must love even my enemies. Now, I do not love my enemies." You have thought of one enemy in particular, and you have said, "No; there is no use trying to deceive myself about it, I do not love that man. I know I should love him, but I do not. But the Bible says I ought to love him. Well, then, since I ought to, I must. And if I must, I can. And if I can, I will. Now, therefore, go to, I will love that man!"

Do you remember going through something like that in your experience? And do you remember what a poor sickly thing it was that you brought forth out of all that struggle? I ask, "Do you love him now?" And you say, "Well, I don't wish him any harm," "Yes, yes, but do you *love* him?" Then you say, "Well, it's all right, but just

let him keep away from me, and I will keep away from him." And you call that *love!* It cannot be done; you cannot do it, even with the Lord's help, and He is not helping you; He will not help you that way. I will tell you what to do—just give that job up; stop *trying* and begin *trusting*. Trust Him. And the first thing you know, there will be a warm feeling in your heart for that fellow, and you will be praying for him.

MR. ALEXANDER: Do you love your enemies?

MR. PETTINGILL: No; the Lord Jesus Christ loves my enemies through me.

And then, there is joy. *Joy?* there is none, apart from Him. It is only when His joy abides in us that our joy is full. "In His presence (and there only) is fulness of joy; at His right hand there are pleasures for ever more."

Peace? There is none, apart from Him. One day the world shall know Him as the Prince of Peace, and meanwhile "He is our peace."

Longsuffering? There is none, apart from Him. He it is Who is pictured in the thirteenth chapter of First Corinthians, Who "suffereth long, and is kind."

Gentleness? There is none, apart from Him. It was a man of war who wrote of Him, "Thy gentleness hath made me great."

Goodness? There is none, apart from Him. According to His own testimony, "there is none good but one, that is God." In us, that is in our flesh, dwelleth no good thing; but in Him dwelleth all the fulness of the Godhead bodily, and we are complete in Him; He is our goodness.

Faith? There is none, apart from Him. "He abideth faithful."

Meekness? There is none, apart from Him; He alone is "meek, and lowly in heart."

Self-control? There is none, apart from Him. He never spoke rashly with His tongue, He never had a rebellious or fretful thought. Be careful for nothing, since He is in charge.

This is His character, and hence His body's character; this is His life, and therefore ours. This is He, Himself—God—Who worketh in us, both to will His good pleasure and to do it.

III. **The Mission of the Church which is His Body.**

This may be put in a word: the sole mission of the church is its own completion. The Spirit of Truth goes into this matter very fully and clearly in the 4th chapter of the Epistle to the Ephesians. I desire to go with you to that chapter; and here we return to the thought of the body's *unity,* in connection with our inquiry concerning the body's *mission.* I read: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace" (verses 1-3).

"Endeavoring" is not the right word here; "giving all diligence" is better: "giving all diligence to preserve the unity of the Spirit in the bond of peace."

Then follows a description of this unity, the unity of the Spirit, to preserve which we are "to give all diligence;" it is sevenfold; that is, complete: "There is *one body,* and *one Spirit,* even as ye are called in *one hope* of your calling; *one Lord, one faith, one baptism, one God and Father* of

all, who is above all, and through all, and in you all" (verses 4-6).

Now, in order that the church which is His body may be completed, the risen Christ has bestowed upon it certain gifts. In that other gift chapter, the 12th of First Corinthians, the gifts are bestowed upon men by the Spirit of God—"the manifestation of the Spirit is given to every man to profit withal." Here in Ephesians the gifts are these men themselves, already gifted by the Holy Spirit. The risen Christ gives these gifted men to His church, for its complete upbuilding: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers" (verse 11).

The apostles are gone, and they have no "successors." They need none, for we have their complete testimony in the New Testament Scriptures, constituting a sufficient and authoritative rule of faith and practice. The other "gifts" are still with us, raised up as needed by the risen Christ Himself as Head over all things to the church which is His body. The New Testament prophet is one who "speaketh unto men to edification, and exhortation, and comfort" (1 Cor. 14:3). The evangelist is he that preaches the evangel, the good news, the gospel of our salvation. The pastor is the under-shepherd, appointed by the Chief Shepherd to feed and tend the sheep and lambs of His flock during His own absence from them. And the teacher is the one appointed from on high to expound and unfold the treasures of the Word of God, in order that the children might be fed with the Bread of God.

Some one says: "Certainly! we understand about that. These are *'the clergy.'* They are appointed to look after *'the laity.'"* That is all quite right and perfectly clear.

"The *clergy*—that is, the reverends—are to 'conduct divine service', the *clergy* are to 'preach the Word', the *clergy* are to 'administer the sacraments', the *clergy* are to 'pronounce the benediction'; and the *laity*—well, the *laity* may pay the bills."

What a mischievous notion this is! Why cannot we rid ourselves, once and for ever, of these rags of Romanism? Why must we go on with these relics of Paganism, these inventions of Satan, tending to rob us of our common wealth in the Lord, our common brotherhood in Christ, our blessed fellowship in the Holy Spirit, and leading us to think of "the ministry" as something confined to the man in the pulpit, something apart from the man in the pew, something even denied to him, because he is "not ordained"? God help us! What confusion we have come to! What a condition of things! Let us get back to our Book. Let us see "what saith the Lord."

I read on: "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (verse 12).

We must read this verse with care. It is a statement of the purpose of Christ in bestowing His gifts, that is these gifted men, upon His church. We must not read it as a threefold statement. It is not (1) for the perfecting of the saints: then (2) for the work of the ministry; and, finally (3) for the edifying of the body of Christ. No; it is a single statement. Christ's purpose in the bestowal of His gifts is, in a word, the edifying of His body, the church; and in order to this end He must have ministry; and in order that there may be ministry the saints must be perfected, or trained; and in order that the saints may be perfected or trained, certain men have been gifted by

the Holy Spirit and then they themselves have been given by the risen Christ to His church. The Revision is a great improvement: "For the perfecting of the saints unto the work of ministering;" and so is the 1911 Bible: "For the perfecting of the saints unto the doing of service." And always with this end in view: "the edifying (that is, the *building up,* the *upbuilding,* the *completion*) of the body of Christ," which is the church.

Thus, as we have already said, the mission of the church is its own completion. This becomes even more clear as we go on with this passage: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (verse 13).

This present ministry-work is to go on until the body is completed. Then we shall all have come "unto a perfect man."

Not "unto perfect manhood." That is not at all the meaning of the phrase. It is this: God is now at work, making a Man. How long it took to make the first man, we may not know; but for nearly two thousand years He has been at work making the last Man. That Man is Christ. His body is the church. Whenever a sinner is converted to Him, a new member is added to His body, and the body is that much nearer completion. This work is to go on until the last sinner to be converted in this dispensation is turned unto God, and then the perfect Man will be complete, having arrived at "the measure of the stature of the fulness of Christ."

The Man-child is not yet fully born; the moment He is fully born He will be "caught up unto God and to His throne" (Rev. 12:5).

The mystery of godliness includes the church which is Christ's body.

When this is seen, the sequence of 1 Timothy 3:16 becomes clear:

"God was manifest in the flesh." That is the incarnation, the Son of God in the Seed of the woman.

"Justified in the Spirit." That is His resurrection from the dead, by which He was "declared to be the Son of God with power, according to the Spirit of Holiness" (Rom. 1:4).

"Seen of angels." That is His present session at the right hand of the Majesty on high, our Advocate, our Intercessor, the great High Priest over the house of God.

"Preached unto the Gentiles." That is our present work, appointed of Him who is our Head, and it is by this means that the body is to be completed.

"Believed on in the world." So He is; thank God! We believe on Him; thousands have believed and are believing on Him; myriads, millions, have believed and go on believing. So shall it be, until the Man-child is born. And then,—

"Received up into glory." When? The moment the Man-child is born.

"And when shall that be? The Lord, Who knoweth them that are His, has not been pleased to inform us of the times or the seasons. I know not when.

> "I only know that He is near
> And that His voice I soon shall hear."

The church is a people gathered out from among the nations for His name. The church is to build up itself, it is to come to completion, by obeying His command to carry

the gospel to the nations. "Ye shall be witnesses unto Me, * * * unto the uttermost part of the earth." This is our task, and to this task we are appointed. This is the goal, to be ever before our vision; in order that we "may grow up into Him in all things, which is the Head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying (that is, the building up, the upbuilding, the completion) of itself in love" (Eph. 4:15, 16).

IV. **The Destiny of the Church which is His Body.**

This, too, may be stated in a single phrase. The destiny of the church is to "be for ever with the Lord." And what mortal man can begin to tell the meaning of that? Truly, it "passeth all understanding." Wondrous things await the church of God, things which it is not possible for a man to utter. We do not know, we may not know—not now, for now we could not bear it—all that awaits us. But enough is known, enough is revealed, to wean us from the things of earth and time, and fill our souls with rapture on account of the entrancing vision. For He hath "made known unto us the mystery of His will, according to His good pleasure which he hath purposed in Himself: that in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him, * * * that we should be to the praise of His glory * * * and * * * that in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus" (Eph. 1:9-12; 2:7).

We have read His will, His "last will and testament": "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known Thee: but I have known Thee, and these have known that Thou hast sent me. And I have declared unto them Thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them" (John 17:24-26).

That is enough—quite enough! "The Lord Himself shall descend from heaven * * * and we shall be caught up * * * to meet the Lord in the air. And so shall we ever be with the Lord. Wherefore comfort one another with these words."

"'For ever with the Lord!'
Amen! so let it be!
Life from the dead is in that word,
'Tis immortality.
Here in the body pent,
Absent from Him we roam,
Yet nightly pitch our moving tent
A day's march nearer home.

"'For ever with the Lord!'
Father if 'tis thy will,
The promise of that faithful word
E'en here to us fulfil.
Knowing as we are known,
How shall we love that word,
And oft repeat before the throne,
'For ever with the Lord!'"

WHY I PREACH THE SECOND COMING

I. M. Haldeman

Pastor First Baptist Church, New York City.

A Synopsis of the Address

Reasons for preaching the Second Coming of our Lord Jesus Christ are manifold. The statement of a few will be sufficient.

I. *It is the one event most often recorded in holy Scripture.*

The Holy Spirit sets it forth in type, in symbol, in plain declaration and prophetic forecast.

The first promise of it is made in Eden in the assurance given to the woman that her seed should bruise the serpent's head. That act of bruising takes place at the Second Coming of our Lord Jesus Christ as recorded in the twentieth chapter of the Revelation, where He is seen to descend from heaven and bind Satan under His feet and the feet of His saints for a thousand years. As this binding, and therefore bruising, occurs at the Second Coming and the announcement of it is made in Eden, then in Eden you have the first announcement and promise of the Second Coming.

The Lord caught Enoch up to meet Him and took him to heaven without dying. Enoch is a figure of the generation that will be alive at the Second Coming of the Lord who will be caught up to meet Him; and by so much is a prophecy of that event.

Helpful books by the above author listed on pages 446-449.

Noah preached righteousness, builded an ark for the saving of his family. Without warning the Lord called him into the ark. After seven days the flood fell and destroyed an ungodly world. When the waters subsided Noah and his family came forth to set up the new administration of God on the earth. Our Lord says His Second Coming will be as it was in the days of Noah. Like him, the church will be snatched suddenly out of a world under doom and taken to the place of safety in heaven. At the end of at least seven years the Lord will come forth with His church to execute judgment and set up the kingdom of righteousness.

The Lord compares His Second Coming to the days of Lot. As it was in the days of Lot so shall it be when the Son of Man cometh. Lot dwelt in Sodom and was occupied with its interests, vexing his righteous but unspiritual soul with its wickedness. Suddenly the Lord snatched him out of the doomed city and the next morning destroyed it by fire. Like Lot, Christians who are righteous but not spiritual, who are seeking to reform a world under doom, will be snatched out of it to meet a descending Lord and with Him take part in the execution of judgment upon all mere flesh be it good or bad.

Abraham sends his servant to get a bride for his absent son. He finds her, shows her the gifts sent from the father in the name of the son, leads her forth to meet him. He comes suddenly and takes her to the place prepared. The Holy Spirit as the executive of Godhead has come from the Father in the name of the Son to secure Him a bride. The bride is the church. The Holy Spirit has bestowed gifts upon the church, gifts sent from the Father in the name of the Son. He is seeking to lead her out

to meet Him. The admonition is: "Behold, the bridegroom cometh; go ye out to meet him." Any moment He may come and take her into the place prepared.

Jacob fleeing from home, lights on a certain place at night, takes a stone for his pillow and lies down to sleep. In his sleep he has the vision of a ladder reaching to heaven with the Lord and His hosts at the top. The Lord enters into a covenant with him that the land upon which he is lying shall be his and his posterity after him forever. As this covenant can be fulfilled only when the Lord Himself as the God of Jacob shall come, the vision is a symbolic prophecy of that Coming.

Joseph is rejected by his brethren, sent into a far country, even Egypt, is exalted to the throne, becomes a savior of the people in the time of famine, gets a Gentile bride, is made known to his brethren the second time, delivers them from tribulation and brings them to dwell in the promised land of Goshen. Rejected by His brethren the Jews, exiled into the far country of heaven, exalted to the Father's throne, become the Savior of a famine smitten world, our Lord Jesus Christ will make Himself known to the Jews a second time. He will appear from heaven in glory, deliver them from the great tribulation and bring them with all Israel into the promised land of Palestine.

Moses crosses the Red Sea dry shod and on the deliverance side sings of the Second Coming of the Lord as a man of war.

David strikes his harp and in the quivering notes of his psalms pours forth his testimony to the wonder and glory of the Second Coming.

In the Song of Solomon the bridegroom like the Lord descends. The bride like the church goes up to meet Him

and, leaning on His arm, ascends into the pavillion of His love.

Isaiah sees the Lord coming with chariots of glory.

Jeremiah announces the Lord is coming to make Jerusalem His throne and gather all Israel unto Him.

Ezekiel beholds Him coming from the way of the east and so literally dwelling in Jerusalem that henceforth the name of the city will be "The Lord is there."

Daniel has a vision of Him coming in the clouds of heaven.

Zechariah says when the Lord comes a second time His feet in that day shall stand upon the Mount of Olives.

Malachi compares the Second Coming to the rising of the sun.

From the Old Testament we pass to the New.

In the gospel according to Matthew the Lord speaks continually of His Second Coming.

In Mark He bids us watch for it.

In Luke, like the nobleman, He has gone away into a far country to receive the title deeds of His kingdom and return.

In John He goes to heaven to prepare a place for the church and when it is prepared will come again to receive her to Himself.

In the book of Acts the angels tell the sorrowing disciples that this same Jesus Who is taken up into heaven shall so come again in like manner as they have seen Him go into heaven.

Romans gives us the promise of the bruising and overthrow of Satan at the Second Coming.

In First Corinthians the Lord comes to raise the dead who have fallen asleep in Him. In the Second He is coming to transfigure the living who are His.

Philippians bids us look for a Savior from heaven who shall change our bodies and make them like His own.

Colossians assures us our life is hid with Christ in God and when He shall appear we shall appear in glory with Him.

Both Epistles to the Thessalonians are devoted to the Second Coming. Every chapter closes with a testimony to it.

In First Timothy the Lord comes as King. In Second as Judge.

In Hebrews the coming of the Lord is distinctively spoken of as a "Second" Coming.

James insists "the coming of the Lord draweth nigh."

In First Peter the Lord comes to justify the faith of His elect. In Second He comes to bring in the new heaven and the new earth.

In First John the Lord is coming to make manifest the divine sonship of all believers. In Second He warns that all those who deny the Lord is coming again in the flesh are antichrists.

Jude gives a description of the coming of the Lord with ten thousands of His saints and says this is the testimony of Enoch, the seventh from Adam.

The book of the Revelation closes the Bible and is given up entirely to the Second Coming. The Second Coming is the one theme of the book. It ends with the assurance of the Lord that He will come quickly and

records the last prayer of the apostolic church: "Amen. Even so, come, Lord Jesus."

In the New Testament alone there are more than three hundred references to the Second Coming.

If frequency of statement be proof of importance, then the importance of the Second Coming considered as an event and doctrine cannot be over-estimated.

II. *The Second Coming of our Lord Jesus Christ is bound up with every fundamental doctrine, every sublime promise and every exhortation to high and practical Christian living.*

It is bound up with the doctrine of the resurrection, with the promise of rewards, with the victory of God over Satan. Because of the imminence of the Second Coming, we are exhorted to live blamelessly before men and holily before God. As preachers we are to feed the flock and preach the Word in season and out of season.

The man who teaches the Second Coming is an impracticable doctrine does not know the Bible. He has failed to hear the assurance of the Holy Ghost-inspired Apostle John that every one who has his hope on the coming of the Lord purifies his heart even as He is pure.

III. *At the Second Coming of our Lord Jesus Christ alone will redemption be complete and the blood of the cross be justified.*

The Son of God did not come into the world and go through the agony of the cross just to make men moral. He died that He might deliver men from death. Death is the blackest blot on the earth. It is the work of him who had the power of death—that is—the Devil. The Lord died to destroy the power and the work of the Devil. He died to make men immortal. No one on earth has immor-

tality. There is no such thing as an immortal soul. By that it is not meant the soul can cease to exist. It cannot. It will exist forever whether saved or lost. "Immortal," "Immortality," are words never applied in Scripture to the soul, but always to the body. To be immortal is to have a deathless, incorruptible body like that of the Lord. He did not come to make us eternal, even if happy ghosts. That would be a scandal to His own immortality. He came to die, pay the penalty of death on behalf of all who should believe on Him, rise from the dead and as the Second Adam, the life giver, give deathless bodies to the souls of His redeemed. He died for their bodies as well as souls. He will give this immortality to the Christian dead by resurrection and to His living saints by transfiguration. This resurrection and transfiguration will take place at His Second Coming. Not till the Lord comes the second time will Christians become immortal, redemption be made complete and the blood of the cross justified.

IV. *The church cannot enter in and fulfill her true function as co-ordinate ruler with the Lord over the world till He comes the second time.*

The church was not sent out to convert the world, but to preach the gospel to every creature.

The church is not here to condone the world but to condemn it.

The world is as a ship pounding to pieces on the rocks. The church is not to paint and patch it. Her work is like that of men in the life boat, get as many as possible out of the fated ship and bring them to shore. Get people out of Adam into Christ.

The church is not a kingdom. The real church is a bride waiting for the bridegroom. That was her original

attitude. She was to serve the Lord while waiting for His return. She was to have the upward look. She changed the heaven uplook for the world outlook, and fell under the temptation her Lord had overcome. He was offered the kingdoms of the world and refused them. The church accepted the Devil's offer, took the world as her paramour and, as a result of that union, brought forth the Roman Catholic Church. The Reformation came. Protestantism rejected the temporalities of Rome but held on to the idea of a kingdom. Protestantism has paid the penalty of that concept. It has become of the earth earthy. Seeking to establish a spiritual kingdom on earth, it has lost the vision of heaven and ceased to be spiritual. The whole aim of modern and advanced Protestantism is to make the world better and more comfortable for the natural man to live in, and to make the natural man morally and civically better to live in it. Its leading preachers and claimed thinkers have turned their backs on the fundamental doctrines of Christianity, have rejected the Bible as the fully inspired and inerrant Word of God, have thrown hereafter things overboard, and given themselves up to living and working for the present world and the life that now is. In short, Protestantism has become a society for ethical culture, an organization for competitive morality, and like salt that has lost its savor will sooner or later be repudiated by the Son of God and trampled under foot of men.

The church cannot reign while the Lord is still a rejected king. Only when He comes can she take her place as queen and enter upon associated rule with Him. Not till He comes will the kingdoms of this world become the kingdoms of our Lord and His Christ—the Anointed—the Church.

V. *Only at the Second Coming of our Lord Jesus Christ will the covenant promises to Israel be fulfilled.*

God promised the land of Palestine to Abraham and his posterity for an everlasting possession. He never got a foot of it under the covenant.

Israel never got it under the covenant of grace, but under the covenant of the law. They failed to keep the law after they got in and were at last cast out. Ten tribes were carried away and have been nationally hidden for twenty-five hundred years. For two thousand years the two remaining tribes, the Jews, have been at home in every land but their own.

But God cannot lie. They are to have the land. Therefore they must return to it. The Book is crowded with the promises of return. Many are there now, more than any day since the captivity of Babylon. The promises are in a measure being fulfilled. It is said active preparations are being made for the going back of over two millions, a large proportion of them from Russia. They will go back in unbelief, will accept a false Messiah and suffer unspeakable anguish under him. At the heighth of their suffering the Lord will come with His saints from Mount Sinai whither He will first descend, overthrow the Antichrist, deliver the elect remnant, regenerate them and make them the spiritual and political head of the nations. The very air is full of the sounds of their returning. Jerusalem has already been restored to them. The flag of David has been unfurled. The Lord must come to keep faith with their fathers and to fulfill His own word after He had officially set them aside for this age; when He said: "Behold, your house is left unto you desolate. For

I say unto you, Ye shall not see me henceforth, till ye say, Blessed is he that cometh in the name of the Lord."

VI. *Only when our Lord comes will a government of everlasting righteousness be established on the earth.*

God would have made Israel the head of the nations, sent His incarnate Son and through Him and them ruled the world in righteousness and peace. Israel failed to meet the divine opportunity. The proposed rulership of the world was taken away from the Jews as the remaining representatives of Israel, and given to the Gentiles. God would try the Gentiles. He would give to them the privilege of administering government in righteousness. This special opportunity is called the "Times of the Gentiles." This era began officially under Nebuchadnezzar, when the living God definitely through Daniel the prophet, who interpreted the king's dream, assured him that he was the official head and beginning of Gentile world rulership.

Speaking in the name of the Lord, Daniel said: "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength and glory. And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath he given into thine hand, and hath made thee ruler over them all."

This rulership, ordained of God, came on down in strict prophetic and providential succession through Medo-Persia, Greece and Rome to the descendants of those peoples and kingdoms of our day. For twenty-five hundred years the Gentile nations, dwelling in the territory once occupied by Rome in its greatest extent, have ruled the world, dictating its policies and affecting all peoples. From this prophetic and topographical center have gone forth all the shaping and moulding of civilizations. This

has been the center of determining government on earth, this the controlling heart of the world; and while the Gentiles so ruled, the city that God would have made the Capital of the earth, Jerusalem, has been trodden down and over run by Gentile feet, exactly as the Son of God foretold.

For twenty-five hundred years the Gentiles in their times have administered government and to this very hour that administration of government has been a colossal, a costly, a bloody and a ghastly failure. Millions of lives have been sacrificed, streams of treasure have been poured forth, lands have been desolated, civilizations have been destroyed, agony has walked broadcast with its twin sisters of famine and pestilence, death has been victor and king; and actual blood enough it is said has been shed to float all the ships of the world—an ocean of blood and a ceaseless rain of tears—twenty-five hundred years of tyranny, despotism, revolution, right upon the scaffold, wrong upon the throne, wealth for the few, misery for the many and speechless sorrow and bitter discontent brooding over all.

In all these years man has been unable to govern himself; and now we are in the aftermath of the greatest, the most cruel, most selfish, most excuseless and most savage war the world has ever known. The days are full of peril; men's hearts are failing them for fear; perplexity is on every side; the wisdom of statesmen is as folly, and while they deliberate, legislate and dream of leagues of peace, anarchy, bolshevism and devil-inspired lawlessness lift their hydra-heads.

The world needs the hand of imperial power to be laid upon its fever pulses; that imperial power is in the hand of Him who is not yet, but Who is to be when He

comes, the Prince of Peace. The world needs Him, its growing disasters are crying out for Him. And He is coming. He is coming as the Prince of Peace to make peace and keep it. He is not coming with the olive branch and the dove. He is not coming with soft-spoken words and extended hands of benediction. He is coming with a rod of iron, with eyes like a flame of fire and a voice as the sound of many waters when they thunder on the trembling shore. He is coming to break to pieces and overthrow all authority but His own. He is coming to destroy all iniquity and to set up the kingdom of righteousness and truth. It will be a kingdom in which peace shall flow as a river and life shall be worth while.

Not till He comes will nations beat their swords into plowshares and their spears into pruning hooks.

VII. *Only when the Lord comes will the earth be delivered from the bondage of corruption.*

Man was set up as the head of the earth. When he fell the earth was carried down with him. It was put under a ban and a curse. Its fruitfulness was restrained. Briars and thorns and weeds were given unlimited liberty to grow, all grounds and every soil should give them welcome. No culture is required for thorns, nor weeds, nor creeping, poisonous things. He who would have fruitful orchard and ripening harvests must bend his back and toil. The earth is full of corruption, dead men's bones and putrefying things that once had life. The whole earth feels the ban and is sick of corruption's seal.

We are told the whole creation groaneth and travaileth together in pain until now; that like one on the tiptoe of expectation who stretches out his neck and thrusts forward his head that he may see, and waits for the vision,

so creation is thrilling with pain, with hope, with fear and in expectation is waiting for the coming of the Son of God and the many sons of glory; waiting and expecting that at this coming and apocalypse of splendor and power it shall be delivered into the liberty of these very sons of glory. Only when He comes Who is the new and perfect head of a new and perfect creation will the curse be removed, the ban taken off and the earth be free. Then, indeed, shall the desert be made to blossom as the rose, the wilderness become a fruitful garden and all the land as Eden.

VIII. *The second coming of our Lord Jesus Christ for His church is the most imminent event on the horizon of time.*

Between us and the appearing of our Lord Jesus Christ to set up His kingdom at Jesuralem there are many foretold and sequential events. Between us and the secret, sudden coming of the Lord into the air to take His church up to Himself and thence into the place prepared in heaven there is not a single predicted event. That coming might take place at any moment.

The Lord Himself has said so. He said: "Watch therefore; for ye know not what hour your Lord doth come."

If we do not know what hour, we do not know what moment; and, so far as we are concerned, so far as our knowledge goes, it might be any hour and therefore, necessarily, any moment.

The whole value of the exhortation and commanded attitude depend upon the sincerity and integrity of the Son of God.

If He meant what He said, then we are to watch for His coming. To watch means to be ready—to expect.

If He Whom we call Lord be not a deceiver, then I am under bonds to obey His command (for it is a command as absolute as the law of Sinai)—I am to be ready. I am actually to expect His coming any day and, therefore, every day.

If Jesus Christ be the truth teller, very truth itself and not the concrete of falsehood, if He be not the great lie instead of God the truth, if He be as He is—God Himself incarnate, His coming for the church is the most imminent event for any possible morning or noon or night of any day.

What would it mean if He should suddenly come into the upper air? The answer comes quickly and plainly enough. It would mean the resurrection of our beloved dead who confessed faith upon His name; it would mean the transfiguration into His likeness, the clothing upon with His immortality of all the living who believe.

There are preachers who tell us the sudden coming of the Lord would derange the affairs of the world and put an end to all human progress. The proposition is pitiable and the objection valueless. If the Lord should come His coming would put an end to the progress of sin and unrighteousness. It would lift man as man into the perfection of bodily life and existence. It would give him holiness of character and righteousness in dealing man with man. It would put an end to selfishness, ambition, jealousy, envy and unprincipled rivalry. It would make war and the disasters of war impossible. It would banish poverty and take away the root of evil in money. It would unlock the gates of knowledge, solve the mysteries of

nature and in a moment achieve for man what all his education and science have failed to do. It would make him co-heir with God, filled with divine power and a co-worker with the Lord in turning paradise lost into paradise regained.

It is not by the curriculæ of the college, nor the enactments of the halls of legislation, that the world is to be swung back to God and to take part once more in the music of the spheres; not by evolution is man to climb to his originally ordained place of dominion as the god of this earth—but by the coming of the Son of Man as his very God and Lord.

Do you want him to come?

Whom we love we wish, when absent from us, to return.

Today the Lord is saying to the church as of old He said to Simon Peter: "Lovest thou me more than these?" "Lovest thou Me more than the world and the things that are in the world; more than the work you are seeking to do for Me; more than any ambition or glory that may come to you while I am away?"

Do you individually love Him above all things else?

Would you like to see Him—look into His face, touch His hands wounded for you, have Him look into your face and call you softly and lovingly by your name?

If you love Him personally, you will want Him to come and come personally.

The last recorded prayer of the apostolic church is the record of its heart-beat.

This is the cry of the church when it stood nearest to the Lord. Listen to it: "Amen. Even so, come, Lord Jesus."

Is that prayer in your heart?

Are you ready to repeat it on your lips?

Are you ready to repeat it where others may hear you?

He is listening.

He wants to hear the church, His true regenerated church, lift up that prayer and say it with one living, united voice that shall echo round the world and break with its note of praise upon the upper shore: "Amen. Even so, come, Lord Jesus."

PROPHECY—WHY STUDY IT?

William L. Pettingill

Much is said to discourage the study of prophecy. We are warned that it is speculative; that nobody can get anywhere, anyhow, in the matter of assured results. Indeed, one would suppose from what one hears that the only way in the world to get assured results is to join the higher critics, for they are the ones who have a patent right on that phrase, "assured results." They are fond of referring to "the assured results of modern research." So we are told we ought not to try to study prophecy because it is impossible of understanding. It doesn't get you anywhere, and then again, it is dangerous, for so many people "go crazy" along the line of prophecy. They say it makes "faddists," and "cranks," and "general all-'round nuisances"—this study of prophecy.

And we must admit that there is some apparent ground for this criticism, for there is scarcely one of the modern "isms" and errors that have grown popular which has failed to attach itself to the prophetic Word in some way. Almost every one of them has something to say about eschatology, the doctrine of future things; and as the church generally is dumb on that whole subject, it gives room for these false prophets to gain a foothold among the people of the church who are hungry to know what the future has in store. Let a Seventh Day Adventist come along and set up a tent in the woods outside the town—no matter how far outside the town it may be—with a message, any message, concerning

the advent of the Lord Jesus Christ, His second coming, and he will get a flock of people to hear him and to believe him—to hear him, because they are hungry to hear something about the second coming of Christ; and to believe him, because so many of God's people are not taught in these things and they do not know the truth from falsehood. So, as I say, all this makes these arguments against the study of prophecy seem plausible.

And yet they all break down upon examination of the Word of God. There is ample reason in the Word of God, in what God Himself has said with reference to the subject of prophecy, abundant reason why His children should all of them engage in serious study of what God has said with reference to future things.

I have seven reasons to advance for the study of prophecy.

1. We should study prophecy in order *that we may know God's mind.* In Amos 3:7 it is written, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." I want to know what God is doing. I want to know what God proposes to do. I want to know what is the next thing in God's program, if it has pleased Him to reveal it. I know that the things that are not revealed belong to God—the secret things. But the things that are revealed belong to us and our children, that we may know and do His will. How can we know His will except we know what His purpose is? And how can we know His will is being done unless we know what that will and purpose and program may be? Since God has given me a hint like this as to how to learn His secret, I want to take advantage of it. It is as if He had said to me, "My child, if you want to know my secrets, I have re-

vealed them to my servants the prophets, and they can tell them to you." So I go to the prophets to learn the secrets of the Lord, which are unto them that fear Him. That is the first reason, and if there were no other reasons, I protest that is reason enough for the study of the prophetic Word—that we may know God's mind.

2. The second reason for studying phophecy is, *for our own blessing.* There is no subject concerning which there is such promise of blessing in the Scriptures as the study of the prophetic Word. In Revelation 1:3 it is written, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." Have you ever heard how Dr. James H. Brookes became a premillennialist? Doctor Brookes was pastor of the Washington Avenue Presbyterian Church in St. Louis, Mo., whose present pastor is in this Conference and was yesterday on this platform—Dr. W. Irving Carroll. Doctor Brookes tells how he became a premillennialist. He said that when one day in his family worship he came to the end of the Epistle of Jude the next morning he turned back to the first chapter of Matthew and began again the reading of the New Testament with his family.

Upon reaching his study afterwards he heard something inside of him say, "Why did you do that thing? And why do you always do that thing? You are a preacher of the Word of God; you believe that the book of The Revelation is included in the Word of God; you would not think of buying a Bible which did not contain that book. You would say that a Bible that did not contain that book was mutilated. And yet you never do read that book, privately or publicly; you never think of preaching on any-

thing in that book. Now, why do you do that? Why do you always do that? Why are you doing that now?"

Doctor Brookes says: "I tried to answer; I said: 'The book of The Revelation is too difficult; I am unable to understand it.'

"And the answer was ready. The answer was: 'You never have given the book any serious attention; you have never really tried to understand it. Why is it you give up so easily on that book? You do not give up other things that way. You go through with them.'"

"Well," says the Doctor, "I had no answer for that." So he turned to the book in his private study and began to read. He says: "I learned in the very first line that what I always supposed about the book wasn't true at all. I had supposed the book was 'The Revelation of St. John, the Divine,' but I learned from the first line, that it is 'The Revelation of Jesus Christ.' And when I approached this revelation, His unveiling, it came to me that I never could really know Jesus Christ fully but for this unveiling of Him. If this was some way to know more about Him, I wanted to know it." He was later to know that the testimony of Jesus is the very spirit of prophecy, and that prophecy is essentially an unveiling of our adorable Lord and Savior Jesus Christ.

Then he read on a little, and he came to the third verse, and read: "Blessed is he that readeth." "Well, now," said he, "it seems I do not have to understand this book in order to get some blessing out of it, and if there is a blessing to be had from simply reading it, I am going to get that blessing." So he went on and on, reading it and studying it and, of course, he became a premillennialist. Anybody, in such a case, would become a premillennialist.

If we could just induce the whole church of God to study the book of The Revelation, the whole church would be now, as it will be when it gets to heaven, premillennialist.

In the fifteenth verse of the twenty-fourth chapter of Matthew, our Lord Jesus made reference to a prophecy in the book of Daniel: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand)." I call your attention to this to remind you that prophecy is to be read and understood, and that there is blessing attached both to its reading and to its understanding. Even in Revelation 1 : 3, where it says, "Blessed is he that readeth," it goes on to say: "and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." No one can properly keep the words of this prophecy unless they first understand them.

I want to say, in passing, that in my own experience, I have found the study of prophecy not only fascinating and delightful, but easy. Prophecy is the most easily understood portion of the Word of God. There is that book of Daniel, for example; one of the most neglected books in the Bible; neglected, I suspect, for the reason that our enemy seeks in many ways to keep us from the prophetic Word. We have the impression that, while some people, maybe, are able (and we doubt even that) to understand the book of Daniel, we ourselves certainly are not able to understand it. It is like going through the zoological gardens to us, like traveling through a menagerie of wild beasts and strange monsters, full of puzzles, enigmas, etc. I don't blame people for not being interested in puzzles. I never

have been able to solve them myself. But have you ever seriously set yourself to the task of finding what God has said in that brief book of Daniel? It is a very fascinating book to study, and for the most part it is perfectly easy. The Lord tells you something; just paints a picture for us, and then sits down with us and tells us what it means—the whole thing, generally, in the very chapter itself, so we may not only read but understand. We are commanded to read them, and we are commanded to understand them, and a blessing is promised for so doing.

3. Then in the third place, we ought to study prophecy in order to *grow in patience and comfort and hope.* In Romans 15:4 we read: "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." If you need patience—I mean the kind of patience spoken of here, the patience of the Scriptures—and if you need the comfort of the Scriptures, and if you need the hope based on the patience and the comfort of the Scriptures, I advise you to study prophecy, for among the things written aforetime for our learning prophecy is included. Prophecy is part of the Bible.

Please turn to Second Timothy, the third chapter. I want to call your attention to a test concerning the inspiration of the Scriptures: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; hav-

ing a form of godliness, but denying the power thereof; from such turn away" (2 Tim. 3:1-5).

Five verses. Now let us look at the tenth verse of the same chapter: "But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured; but out of them all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived. (Verses 10-13.)

Now, my friends, that is prophecy. It is prophecy even in the limited sense of the word we have before us this morning. It is *predictive* prophecy. Here was a preacher, this man Timothy, and the Word of God comes to him through the Apostle Paul. Timothy needs to know what he is to look for, as he preaches the Word of God. Will the people all believe his message? No, evil men shall wax worse and worse; but what is this preacher to do about it? I read on: "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (Verses 14-16).

Then the fourth chapter, the first verse: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of

season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. 4:1-4).

Now, then, what is he to do about that? "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing" (Verses 5-8).

You see, do you not, how this schedule given to Timothy by the Apostle, in the Spirit of God, would prepare Timothy for what was surely coming in his path? Why, if Timothy had been a postmillennialist—which, of course, he was not—then he would have looked for the immediate transformation of the city of Ephesus, where he preached, and might have looked for the whole city to be converted; and, of course, if he had looked for it and had not found it, and had worked himself almost to death to accomplish that, and did not accomplish it, he would get nervous prostration. Nervous prostration is the necessary corollary of postmillennialism, and, when pressed to its logical sequence, will lodge men either in the grave or in the insane asylum. It is not that postmillennialists are hypocrites; it is only that, not knowing the truth, they are deceived, and are looking for that which is not in the program.

We are not here to save the world. If we were here to save the world, and to save men from their meanness in this present dispensation, when we saw we were not getting it done we should be discouraged and we should lose all hope and go down in despair. The program does not call for saving the world at this present time, but to save a people out of the world for the name of the Lord.

4. In the fourth place, we ought to study prophecy for the unfolding of the Scriptures. In Luke 24:25 the Lord Jesus calls certain men "fools" because they had not believed *all* that the prophets had spoken. "Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." He assured them that all these things should be fulfilled, every one of them; and He told them they were fools because they had not believed all of them. You can't believe anything you do not know or have not read, and so you ought to study prophecy, know prophecy, and thus be delivered from that particular foolishness which results from neglect of the prophetic Word.

Notice our Lord's little key-words—*suffering* and *glory*. The same key-words are used in 1 Peter 1:11, where Peter says that the prophets of old searched diligently, "Searching what, or what manner of time the Spirit of Christ which was in them did signify when it testified before-hand the sufferings of Christ, and the glory that should follow." "The sufferings and the glory"—*sufferings and glory*—this is the key. The first advent of Christ for suffering; the second advent, for glory. Both are prophesied in the Old Testament. Only one so far has

been fulfilled. But the other is just as sure to be fulfilled as God Himself is sure. And, with Paul, "I reckon that the sufferings * * * are not worthy to be compared with the glory" (Rom. 8:18). It unfolds the Word of God to study prophecy. We should never know anything about these things but for the Word of prophecy.

5. Then, in the fifth place, we ought to study the Word of prophecy *for our own usefulness in God's service.* In Second Timothy 2:15 it is written: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Have you no ambition to be useful to God? Would you not like to be a skilful workman in the use of His Word? You never can be that, until you learn how to rightly divide the Word of truth; and you never can learn that until you *study* the Word of truth. And since the Word of *truth* includes very much of *prophecy,* you must read these things and study these things in order to be useful to God. Mr. Moody used to have a way, in his after-meetings, of going down the aisle with "Are you a Christian?" "No." "Are you a Christian?" "Yes." "Here, you talk to this one." And he would leave them together, the saved one and the unsaved one. But very often the poor fellow who was told to talk to his lost neighbor did not have a thing to say. It would take him a week to find out what to say. Mr. Moody could not talk to all the inquirers personally and individually, and so he depended on others to talk to them, very often proving that there were workmen there who needed to be ashamed because they had not studied their Bibles and did not know their Book of Regulations—the Word of God.

6. Then, in the sixth place, we ought to study the Word of God, the Word of prophecy, in order *to be delivered from inexcusable ignorance.* Mr. Guille has already spoken of the two things in the Epistles of Paul, to which attention is called, with reference to our ignorance of them. The first is Romans 11:25: "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel; until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins."

What a pity that the church of God is so generally and so willingly ignorant of God's purpose concerning the Jews! Twenty-five or thirty years ago when I began reading the Word of God to folks—reading what God said with reference to His purpose concerning the Jewish people—when I read to folks that God was going to bring His people back to their own land, well, folks used to touch their foreheads significantly. The idea of the Jew going back to his own land! the idea of Palestine ever again being occupied by the Jew! Back in those days no Jews were permitted to enter into that land except for a very brief visit and then they had to promise to leave it within three months or they could not get a passport to go through the borders at all. It had been shut to them centuries upon centuries. Folks would say, "Do you mean to tell us, us—?" No, I did not mean to tell them anything; I was reading to them out of the Word of God; but they did not know anything about it, except the little bunch here and there. God bless the little bunch! You will find them everywhere. And the other

passage is 1 Thessalonians 4:13: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope."

I am saying to you, we ought to study the Word of prophecy in order to be delivered from inexcusable ignorance.

Please turn now to the third chapter of 2 Peter, the eighth verse: "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."

I want you to look at the context with me a moment. See the first verse: "This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Savior: knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?"

They are saying that to us now. They are telling us that there is no promise in this Book of His coming. They are saying there is no such thing in the Bible as a promise of the second coming of Christ. "Where is the promise of His Coming?" Of course, they are blind, else they would see on almost every page of this Book a promise of His coming.

"For since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the Word of God the

heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

They are "willingly ignorant of this one thing," that there *was* such a thing one day as the flood of Noah; that there *was* such a thing one day as the fulfillment of an incredible Word of God; that there *was* such a thing one day as the coming upon the earth of a judgment, concerning which no one believed, save eight persons only, in the whole human race.

You tell some of these things to people, and they look at you and say, "I know about that, but you see, I don't believe it." And they seem to think that in this way they have disposed of the whole subject. "O, well, you know, I don't believe that." Well, what if you don't? What has that to do with it? Do you suppose that your believing a thing makes it true? Or can you dispose of a fact and make it false, just by disbelieving it? It is true that very much depends on your faith. But if you do not believe,

you know what Doctor Haldeman said last night: "If you don't believe, that is your misfortune. It is a gift, like music." O, beloved, it is a great thing if you believe. God has given it to you to believe, but don't go on shutting your eyes and then finding fault because you can not see things. Get your eyes open. Don't try to dispose of the Word of God by the sin of ignorance. "The day of the Lord *will* come as a thief in the night;" the Word of God has declared it.

7. The seventh reason why we ought to study prophecy is in order that *we might be prepared for events.* In John 16:4 the Lord Jesus is described as speaking a word of farewell to His disciples, He has been telling them of the things that are to transpire after He leaves them, and He says: "But these things have I told you, that when the time shall come, ye may remember that I told you of them."

It is a great thing to know that everything is going on according to God's schedule. It is a great thing to know that the purpose of God is not thwarted, is not set aside. Is it not a fine thing that He tells us beforehand all about it? We are not surprised at the present collapse of civilization; the Word of God told us all about it. We are not surprised that everything in this old world is in a state of flux today—everything in society today; that nothing is fixed; that the whole world is in unrest. The world is a wicked world, and God said, "The wicked are like a troubled sea, for it cannot rest, and its waters cast up mire and dirt." We are not looking for roses, where we are taught to expect mire and dirt. We are not looking for perfection, where we know we shall find only corrup-

tion. We are not looking for progress, where God told us we should see collapse. We are not surprised at things as we see them; we are on the train and we are moving along the tracks, and we are on time, and we know where we get off!

So, brethren, I commend you to God and to the Word of His grace, including the prophetic Word, which is able to build you up, and to give you an inheritance among all them that are sanctified.

THE RESURRECTION

L. W. Munhall, D. D.

Editor of "Eastern Methodist," Lecturer, Author and Bible Teacher.

The darkest picture that this old, war-scarred, sin-cursed world ever saw was Golgotha's cross. The very heavens bowed themselves in midnight mourning and wept. The flinty rocks—not so unyielding as your hearts, if you are here unsaved this hour—burst in their dumb grief because their Maker was put to death by the hands of those whom He came to save and to bless. And if the seal that was placed on the tomb of Joseph of Arimathaea had remained unbroken, death would have been to us an endless sleep, but now is Christ risen from the dead and become the first fruits of them that are sleeping and because He lives, we shall live also.

Let us examine briefly the ground for our confidence in this matter. First of all I call your attention to predictions offered concerning the resurrection of our Lord. In the sixteenth Psalm, the tenth verse: "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption."

In the second chapter of John, verses 19 and 21, you have a prediction made by the Savior Himself: "Destroy this temple, and in three days I will raise it up. * * * But He spake of the temple of His body." In the second chapter of The Acts of the Apostles you have this testimony by the Holy Spirit: "Men and brethren, let me

Helpful books by the above author listed on pages 446-449.

freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne * * *."

That has never yet taken place. God raised up Christ for that purpose and swore by an oath that it should be, and since the Strength of Israel cannot lie, it is yet in the future and will one day most surely occur. "He seeing this before, spake of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses." There are some critics of the Bible today who deny any Messianic predictions whatever. There are some who admit that David did write a very few Psalms, but some of them deny that he wrote any. But the Holy Spirit of God testifies here that King David wrote that tenth verse of the sixteenth Psalm, for He quotes it and declares that David wrote it. Therefore, he did, and without doubt wrote the rest of that Psalm. Now, these critics will tell you that prediction is not prophecy. That the prophet is limited in his work to exposition, but the testimony of the Holy Ghost here is that David was a "foreseer;" therefore, a predicter, and that this prediction was concerning the resurrection of our Lord.

In the fifteenth chapter of First Corinthians we read: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures." What Scriptures, pray? The New Testament Scriptures were not in existence when Paul penned these words—possibly Galatians, the Thessalonian Epistles, and

a portion of the Gospel of Matthew, were already written. Therefore, according to the Scriptures means the OLD TESTAMENT SCRIPTURES, "and that he was buried and rose again the third day, according to the scriptures"—the Old Testament predictive Scriptures, of course.

"And that he was seen of Cephas, then of the twelve. After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time."

Authorities on testimony are uniformly agreed that there is no fact more clearly established than the resurrection of Jesus Christ. Babbage in his Bridgewater treatise shows by mathematical calculations that if there are twenty-five men who are known to tell the truth ten times as often as they lie, and they testify concerning any matter of sufficient importance to make them careful in their testimony, and they agree in that testimony, there are a billion chances to one that it is the truth. Now, here are more than 500 reputable, competent witnesses who testify concerning the most important fact of all history, only one of whom was ever known to lie, and he only at one time, and their testimony is in substantial agreement; therefore, it amounts to what the mathematicians call a "demonstration." And you know anything that is mathematically demonstrated to be correct is true.

I suppose, of course, therefore, you all believe in the resurrection of our Lord and Savior, Jesus Christ. You would be infidels if you did not, and none of you is an infidel, I presume—yet one may have strayed in here; we are glad if he is here—but the members of this Conference do

not belong to that company. But are you sure now that you do believe in this matter, for His resurrection from the dead is the very heart of this whole system that we call Christianity?

Let me put you to the test: I have met a few people who truly believe, they say, in the resurrection of Jesus Christ from the dead, and yet when they were put to the test they were forced to admit they did not. Do you believe in the literal, "sure-enough"—as they say down in Dixie land—resurrection of the bodies of the saints of God at the second coming of our Lord? Do you? There are so many theories and so many speculations as to that, and some are plausible, and they capture a great many people who are not wise enough to search the Scriptures to see whether these things are so and prove thereby that which is worth holding. I mean a literal, real resurrection of these mortal bodies, because the word "resurrection" means that and it means nothing else.

I want to read you something from one who has a good deal of influence even in these days. The Wesleys were poets, all of them. Charles Wesley wrote more than twice as many hymns as anybody besides ever did, and not one of them is a poor hymn, for they are Scriptural, and more than 5,000 of them are millennial hymns and a great many of them clear-cut premillennial hymns. John Wesley was given to administration matters and did not get much chance to exercise his poetic talent, but here is a hymn by John Wesley himself:

I call the Lord's Redeemer mine;
He lives Who died for me I know—
Who bought my soul with blood divine,
Jesus shall re-appear below,
Stand in that dreadful day unknown,
And fix on earth His Heavenly throne.

Then the last judgment day shall come,
And tho' the worms this skin devour,
The Judge shall call me from the tomb,
Shall bid the greedy grave restore,
And raise this individual me,
God in the flesh, my God to see.

In this identic body, I,
With eyes of flesh refined, restored,
Shall see that self-same Savior nigh;
See for myself my smiling Lord;
See with ineffable delight;
Nor faint to bear the glorious sight.

Then let the worms demand their pray,
The greedy grave my reins consume;
With joy I drop my mouldering clay,
And rest till my Redeemer come;
On Christ my life in death rely,
Secure that I can never die.

This is good biblical theology—it is surely according to the Scriptures. Here is the testing: Let me put you to it. "If Christ be preached that he arose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: Whom he raised not up, if so be that the dead rise not. * * * For * * * if Christ be not raised, your faith is vain." No man can deny the resurrection of God's people and consistently say Jesus was raised from the dead.

I take it for granted, therefore, that you are all right about this matter, and now I want your attention directly to the resurrection of the saints. The most learned men on

earth know nothing about it apart from the testimony of the sacred Scriptures. Human opinion is absolutely worthless and would not be admitted in any court on earth, and can't be admitted at this Conference. Where have we any information that is trustworthy, and therefore, dependable, and that can make us here, pilgrims of a day, where the shadows lie long and dark across our pathway, rejoice in hope? I say to you that not anywhere is there any trustworthy evidence apart from the testimony of the sacred Scriptures themselves. I know that in the natural world, and in the domain of science, you can find illustrations of this truth.

The budding life of springtime is suggestive. I could take from your finger the gold ring you are wearing, and dropping it into certain acids it would soon disappear, though held in solution. Then I could drop into that solution certain salts and precipitate that gold and mould it into a ring and put it back on your finger. That beautifully illustrates the doctrine of the resurrection. Or, more beautiful still, take that repulsive, defenseless worm, that spins its own winding sheet and for a season lies inanimate, and then that winding sheet bursts and that worm no longer repulsive comes forth a beautiful moth or butterfly that wings itself away on the free air of heaven. But what say the Scriptures? "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

Let us go back to the sixteenth Psalm and read the ninth verse: "Therefore is my heart glad, and my glory rejoiceth; my flesh also shall rest in hope." David saw an open grave lying across his pathway and knew that he was certainly going into it, but by the revelation given of God

his faith overleaped the thousand years that lay between, and he saw his Lord and Savior descend into the grave and, grappling with death subdue him; and breaking the bars of the grave, arise victoriously therefrom, leading captivity captive and giving gifts unto men and King David went into the grave, as multitudes of saints have since gone, with a shout of victory. But, it was his flesh that went into the grave—his natural, mortal body.

Will you turn please to Daniel 12:2: "And many from among the sleepers in the dust of the earth shall awake, these that first awake, shall be unto everlasting life, and the rest, when they awake, shall be unto shame and everlasting contempt." (Tregelles.) The Bible nowhere teaches a general resurrection. "Many" does not include ALL. What is it that is in the dust of the earth? Nothing but the body. The Bible nowhere teaches soul sleeping as some allege—the unconscious state of the dead in the middle stage. It is the body that sleeps in the dust of the earth. At the death of the Christian the spirit returns to God who gave it. That is God's Word: and, the soul departs to be with Christ, absent from the body, present with the Lord, conscious in happiness and felicity, and the body goes into the grave until the time for its resurrection, at the second coming of Christ, Who returning brings those absent from the body with Him, when soul, body and spirit are united and the work of salvation finished.

In the case of unchristian persons, they have no spiritual life; and so when the Bible says the spirit returns to the God who gave it, it refers to those who have spiritual existence. The unchristian soul is immortal and when it leaves the body it goes to the place of punishment and tor-

ment, as in the situation set forth in the sixteenth chapter of Luke. Therefore, the unsaved need to be born again, or they never can enter the kingdom of God. But it is the body that is given into dust and earth.

Come, if you please, to the fifth chapter of John, verses 28 and 29: "Marvel not at this: for the hour is coming, in the which all that are in the grave shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." The "hour" there in the context means all the time that has elapsed since the words fell from our Savior's lips and that will yet elapse until He comes to assert His Kingly rights. Two resurrections, as in the previous passage quoted.

What is it that is in the grave? Nothing but the body. Therefore, if the body does not come from the grave, there is no resurrection at all, "And the sea shall give up its dead," and pray, what is it that is in the sea but the body. Therefore if it is not the body that comes forth there is no resurrection at all.

Turn to the eighth chapter of Romans: "But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you." (Rom. 8:11). Who raised Jesus from the dead? The Holy Spirit. He is the executive of the Godhead in all the work of God from creation to the culmination of the kingdom.

In the third chapter of 1 Peter, verse 18, we are told Jesus "also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." Now, if the Holy

Ghost that raised Jesus Christ from the dead is in us, that is God's confirmation of His pledge to raise us from the dead.

In the first chapter of Ephesians, thirteenth verse, "after ye believed, ye were sealed with that holy Spirit of promise." What is a seal? A seal is that which distinguishes a bill or document as valid. Take a $10 greenback. You might have a bill like that printed on a government press and signed by government officials, but if the seal is not there it is worth nothing; hand it to the cashier and he will hand it back to you as worthless, for that seal is the government's pledge to redeem that bill with the coin that it represents; otherwise it is worthless.

A body may belong to church down here and go through the forms of worship and do a great many very nice things that even might shame some folks that ought to do better, but if any man have not the spirit of God, while he could pass here he could not pass at the chancery yonder. So it is an important question, "Have you received the Holy Ghost since ye have believed?" "Which is the earnest of our inheritance, until the redemption of the purchased possession." That word "earnest" is a legal term and means first payment. If I were to bargain with you for a piece of property and we were to come to terms and I handed you $10, the minute you received that $10 that property becomes mine in law, though the conveyance has not been made. The earnest money seals the bargain. This gift of the Holy Ghost is the earnest of God's pledge that what is promised as to resurrection will be fulfilled. "That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before

us. Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec." If you have the seal, the earnest, of the Holy Spirit, you have God's solemn covenant and pledge for the resurrection of your body, if you shall pass from time to eternity before Jesus comes.

Now, then, come along please to the fifteenth chapter of First Corinthians. I listened to a very able preacher sometime ago preaching a sermon on the resurrection. His text was "It is sown a natural body; it is raised a spiritual body," and, he had what he called his egg-skin theory. He said, if you take an egg and crack it carefully, you can remove the shell and inside there is a film that holds the egg. That conforms in its convexity to the concavity of the shell. I happened to be old enough to know that that preacher made that sermon to fit his preconceived theory, and then hunted up a text to put on it. Analyze the word and you will find the text contradicts his theory altogether, for it definitely states that that which is sown is that which is raised. Come along to the Philippian Epistle: "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." (Phil. 3:20, 21.) The word used there is the word from which we get our word "politics" and the revised version has changed it to "citizenship"—"our citizenship is in heaven." The church of God is an heavenly people and we are down here for the business the Lord has assigned to us and we ought to be at

it all the time. It is the mortal body that is changed, according to the declaration of the Word of God.

Now in the context in that third chapter of Philippians, Paul said he was willing to fellowship Christ in His sufferings "If by any means I might attain unto the resurrection of the dead." The scholars are all agreed that properly rendered it should be the resurrection from among the dead. Literally—the out resurrection from among the dead. If everybody is going to rise at one and the same time he would get up anyhow; but Paul knew that blessed and holy are they that have part in the first resurrection, over such the second death should have no power. The glories of that day were so great as to dazzle him. The horrors of the second resurrection he also knew, and knowing he was willing to fellowship Christ in suffering, if necessary and possible, to attain the one and escape the other—and he came nearer doing it than any man who ever trod the earth, humanly speaking. Now look at First Thessalonians 4:13-18: "I would not have you ignorant, brethren, concerning them that are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent (go before) them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort (exhort) one another with

these words." I once read an editorial, by a friend of mine, on "Dogmatism." He said this: "In view of the fact that we know so few things to be absolutely true, we ought to be careful not to dogmatize. If I say two and two make four, I may dogmatize about that because I know they do. Or, if I shall say 'All men will die,' I may dogmatize about that, for that is absolutely true." It is absolutely *not* true. This Scripture plainly teaches that the last generation of Christians in this age will not die but be translated—"changed, in a moment, in the twinkling of an eye at the last trump." "We shall not all sleep." This corruptible (dead ones) must put on incorruption, and this mortal (living ones) must put on immortality. If we are His, it does not matter "Whether we wake or sleep we should live together with Him." If Jesus were to come this very hour we would not go through the grave, but through the clouds of heaven. Jesus said to the sorrowing sisters of Lazarus, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." I do not like the idea of going into the grave. My body has served me a good many years; and I don't like the idea of it going down into rottenness; I do not get time to think much about that and so do not bother about it, for I have been delivered from the bondage of death, and can say "O, death: where is thy sting?" Death is like the honey-bee—it never stings but once. Death lost its sting forever to those who believe in Him, when he drove it into the kingly heart of our risen Lord. Moses' body was taken care of by God when he died; Elijah was taken up by the whirlwind into heaven, and they two were in the mount of transfiguration, which is a fore-picture of the end of the

age, Christ glorified with risen and translated saints. They two were also at the sepulchre the first Easter morning, and they two were on the mount of ascension.

If the dead rise not, then you must teach the physical annihilation of the individual when Jesus comes. That would be monstrous, and not the "blessed hope."

One other passage, and that is this: In the First Epistle of John 3:2: "Now are we the sons of God, and it doth not yet appear, what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." Now, then, my friends, Jesus Christ was born of a woman, born under the law, so the Bible tells us, as you and I were born of our mothers, in a physical body; and, according to the same physical laws that our bodies have been developed from babyhood, his body was developed from the babe of Bethlehem to the perfect physical man put upon the cross of Calvary. The life went out from that body and it was laid in the tomb of Joseph of Arimathaea, and the mouth of that tomb was closed with a stone and upon it was put the Roman seal, which meant death to anybody that broke it and a guard of soldiers was put there to watch. But on the morning of the third day that seal was broken and the stone rolled away, and the women saw Jesus and knew Him and would have held Him by the feet and worshipped Him, but He said: "Touch me not; for I am not yet ascended to my father; but go to my brethren, and say unto them, I ascend unto my Father." And that first Easter morning Christ ascended to heaven and offered His blood that had been shed for the ransoming of the world, on the altar where it speaks now, and has spoken ever since in behalf of all those who have followed Him in the regeneration. He returned shortly afterwards

and meeting those women again allowed them to touch Him and worship Him; so that between those two meetings this certainly must have taken place.

Whenever the priest shed the blood of the sin offering he must take it into the Holy of Holies and sprinkle it on the altar between the two outstretched wings of the seraphim; and the ceremonial law forbade a woman touching the priest after the blood was shed, and before it was offered in the Holy of Holies. Jesus Christ was the priest and He was the sin offering too, for He shed His own blood; and "He was subject to the law in all things," and therefore would not allow the women to touch Him until He had ascended to the Father and offered that blood on the altar where it speaks prevailingly for us, who are fled for refuge to lay hold on the hope set before us.

Now, the disciples heard about it and Thomas did not believe and the Master appeared in their midst, the door being shut. This is claimed by some, who are skeptically inclined, to be "indisputable" evidence that Christ did not have that same body. But you remember that Christ disappeared and reappeared even before his death on the cross from the presence of the people. The late Professor Christies once said: "The resurrection body of Christ was not altered as to its component parts. It was the same body of flesh and bones, but in resurrection life standing under other laws." I could not go through that wall with this body of mine if there were not an opening large enough to permit of its passage; but when I get my resurrection body you will not be able to fence me in; I will have the range of the universe even as my Lord had. Knowing what Thomas had said. He said: "Thomas, reach hither thy finger, and behold my hands, that was

once the baby hand that my mother used to fondle as mothers will, as I nestled in her bosom when she sat with me in the shadow of the fig tree in the door-yard of our humble home in Nazareth. You know how that baby hand expanded and grew until it became a full-grown man's hand; you know how many times it raised the fallen, wiped scalding tears off sorrow's cheeks and bound up broken hearts, and was always filled with blessing for the hungry and the needy and pointing with unerring accuracy the way of life and hope and heaven. Come, Thomas, behold the spear-thrust and handle me and see, for a spirit hath not flesh and bones as you see me have."

Jesus was seen eleven times subsequent to His resurrection; He walked with the disciples, and talked with them and even ate food in that resurrection body, and now He must needs ascend to the Father's presence to begin His priestly advocacy, and it was most natural that He should go in the direction He went.

He was misunderstood; so have you been misunderstood if you have been living as you ought to; and that is never pleasant. He was lied about more than anybody who ever trod this earth; so have you been lied about if you have been true to Him. He said "The servant is not greater than his Lord," these things did they unto Him and they will do them unto you. O, how His heart used to ache because "He came unto his own and his own received him not." They said: "Away with this fellow." They would not have Him to reign over them. They desired a murderer and robber instead, and have been murdered and robbed ever since. It broke the heart of our Lord. O, the depths of His agony as He looked over the city and wept and cried: "O, Jerusalem,

Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold your house left unto you desolate." It is still desolate and will be until He comes. He wanted human sympathy; that is a striking thing about our Lord. He knew where He could get it. There was a man and his two sisters who lived across the canyon there, by the name of Lazarus, Mary and Martha, and He doubtless went to them for it many times. And now with His disciples He passed through St. Stephen's gateway, down into the Valley, past the Garden of Sorrows and up the winding way to the brow of Olivet, when all at once He was seen to ascend; and while the disciples "looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven."

The late Bishop Merrill of the Methodist Church, in his book on the Second Coming of Christ said, "Jesus was 'caught up' bodily and visibly in clouds, with angels, in the sight of witnessing disciples, into heaven; and He must come again in the clouds with angels in the sight of witnessing men. His feet must again tread the hills of Judea, and the plains of Galilee; a spiritual coming is no coming at all."

He will come with His glorified body—and when did He get it? That first Easter morning He was glorified in His offering of His blood and He had His glorified body when He ascended from Olivet. He is coming back

as He went away, and we shall be like Him for we shall see Him as He is. And so we must have our bodies of flesh and bones to be like His—He is the resurrection and the life. When He was among men, nobody ever died in His presence. While He was here on earth, whenever He came into the presence of one who was dead, they always came to life at His bidding. He is the resurrection and the life. And so we do not hopelessly lay our dead away. When His holy feet shall again press this earth, every little green tent pitched above the body of a sleeping saint shall part and the sleeping one shall come forth in glory, and every wavelet of the sea that is kissed into foam by the passing breeze above a saint of God will part, and from the caverns of the old ocean multitudes shall arise, with the multitudes of the earth, to be like Him and to reign with Him. My old mother used to go out to the cemetery every Saturday afternoon for long years, through winter's cold and summer's heat and strew flowers on the graves of our loved ones. I used to hear her say: "I wonder if anybody will think enough of me when I am gone to do that for me." Remembering this as I was about to visit her grave for the first time, I went to the conservatory and bought all of the flowers I could well carry, and took them to the cemetery and strewed quite half of them on her grave and the rest on my Father's grave and the graves of my two sisters and my two sons and then I sat down on the footstone on my mother's grave. It was a beautiful autumnal evening time. The shadows of the maples lay long and dark across the hillside, while from the topmost branch of the maple under which I sat, a robin redbreast was almost bursting his throat with his sweet evening song; and it made me

think of the songs of the redeemed in heaven, and the surroundings were so peaceful and the memories so sweet that I said if it were not for my work that is undone, and for my wife and children, I would be glad to lie right down here with my loved ones and get up with them when He comes; but it was not so to be, and kneeling on my mother's grave I asked my father's God and my mother's Savior to go with me and make me brave and faithful and true while the day lasts, when we shall be together with the Lord. Praise God for such a hope as this; whatever else does this old war-scarred, sin-cursed world need so much? Go from this place to tell it out, He is the resurrection and the life and we will live again and reign with Him in majesty and dominion.

THE CENTRAL THEME OF SCRIPTURE PROPHECY—THE RETURN

GEORGE MCNEELY

Pastor Elizabeth Avenue Baptist Church, Elizabeth, N. J.

The matter to be set forth in support of the proposition that the central theme of Scripture Prophecy is "The Return of Our Lord" will be developed from that which is contained in the 15th chapter of The Acts, verses 14-16. "First God did visit the Gentiles to take out of them a people for His name, and to this agree the words of the prophets; as it is written: After these things I will return."

In verse 28 of this 15th chapter it is declared that God the Holy Spirit was with them in their deliberations at this first Church Council. All their conclusions were therefore formed by the Holy Spirit, and set forth in words which the Holy Spirit taught.

This was the office of the Holy Spirit as God the Son informed the disciples, saying, "When he the Spirit of truth is come he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear that shall he speak; and he will show you things to come." In the course of His office the Holy Spirit showed the disciples the true interpretation of Jeremiah 12:14-16. Therefore James could stand up and voice the sentiment of the Church toward those who from among the Gentiles turned to God, and declare that the words of the prophets harmonized with the salvation of the Gentiles on the one condition of belief in the Lord Jesus Christ; and all pre-

dicted events centered in the expected glorious return of the Lord and Savior.

The importance of prophecy is indicated by the fact that it was used at the first Council of the church as a standard of agreement, and that with which it did not agree was to be rejected by the people of God.

The prophetic Word spoken in the past by men ordained of God is more sure than a message in the present no matter how eminent the one who speaks. Peter calls attention to this fact in the first chapter of his second epistle, stating that the disciples heard a voice when they were with the Lord on the Mount of Transfiguration. Nevertheless, though they heard this voice, they leaned rather on the more sure word of prophecy. The Lord Himself intimates the excellence of the prophetic word in Luke 16. It is there stated in relation to the matter of eternal life or eternal death: "If they believe not Moses and the prophets neither would they be persuaded though one rose from the dead," and spake to them. This excellence of the prophetic Word in appealing to men lies in the fact that it has been tested by the experience of humanity through thousands of years; and not one of the children of men who trusted it has been confounded.

The word spoken in the present must be tested by time, as indicated in Deut. 18:22. God declares Himself as "The Only One" who can "Show things to come to pass, and declare things to come" (Isaiah 41:21-23).

The strength of the proof by time, and experience as to the reliability of Bible prophecy is the more wonderful because prophets in the Bible not only set forth in outline the course of events; but in a minute manner described

the events. From fulfilled prophecy we take the illustration of the birth of Christ. The wise men from the East having inquired of King Herod "Where is he that is born King of the Jews?" the priests of Israel can supply the information from the words of the prophets, giving the land, the tribe to which it belonged, the name of the village, belonging to that tribe and the character of the village (Matthew 2). Likewise the prophets have foretold the coming of a league of nations under ten kings, who shall unite and elect an emperor. That the emperor thus elected by the nations will proceed to the Temple of God, and boast that he is God, attempting thus to usurp the prerogatives of Deity. That he shall have a mark by which when he arrives at the Temple of God, Jews who have studied the prophetic Word will be able to recognize him. His end is to be destruction at the coming of the Lord, who will then establish His kingdom over every nation under heaven. (Dan. 7:27; Matt. 25:31-46; 2nd Thess. 2:5-12; Rev. 13.) Events now falling upon the earth display the beginnings of these things. Thus it is made more sure to us regarding prophecy, that "The mouth of the Lord hath spoken it." David being a prophet declared "The Spirit of the Lord spake by me and his word was in my mouth." This statement of David's is of one piece with that of the apostle Peter who tells us that "The Word of God came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Spirit." God the Holy Spirit who moved the prophets to write came in power upon the apostles also and enabled them to interpret and make a correct application of the things which He the Holy Spirit caused to be written before. Which things—in their inspired application—are now re-

ported unto us by them who preached the Gospel unto us with the Holy Spirit sent down from Heaven.

In the 18th chapter of Deuteronomy, Moses declares to Israel, "A Prophet shall the Lord your God raise up unto you like unto me, Him shall ye hear." The statement that the promised one would be like Moses does not imply inferiority, but superiority, as the context proves. It was requested by Israel that God should not speak to them visibly but veil Himself in the form of man, thus they might hear and see God and yet live. God therefore said unto Moses "I will raise them up a Prophet from among their brethren like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." Peter quotes this passage in Acts 3 where it is rendered "Every soul which will not hear that Prophet shall be destroyed from among the people." The statement "I will require it of him" for failing to hear, being equivalent to I will destroy him for failing to hear. The tremendous importance of hearing that Prophet gives added meaning to the Lord's question, "Whom do men say that I the Son of Man am?" The reply that He was taken to be but one of the prophets, not The Prophet, explains their fear on the Mount of Transfiguration where they fell on their faces and were sore afraid because of the voice from heaven, which said, "This is my beloved Son, in whom I am well pleased, hear ye him." The startling words "Hear ye Him" brought home to them the crisis in which they stood. The One with whom they had been on such familiar terms, whose call "Follow Me!" had been unheard and unheeded by so many, and only indifferently

heeded by themselves, was that prophet Whom not to hear meant destruction. No wonder they were sore afraid and needed His touch and word "Fear not." No wonder the mighty Paul cries to the Hebrews saying, "God who at sundry times and in divers manners spake in time past unto the fathers by the Prophets hath in these last days spoken unto us by His Son." "Therefore we ought to give the more earnest heed to the things which we have heard, * * * for if the word spoken by messengers was steadfast, and every disobedient person received a due punishment, how shall we escape destruction if we neglect the great salvation spoken by the Lord and confirmed unto us by them that heard Him?"

The Lord Jesus Christ was Himself the Great Prophet. All others but sounded forth His words. It is so declared in their formulas, such as "The word of the Lord came unto me." "The Lord spake by me, and His word was in my mouth."

The Lord Himself as the source of all prophecy divided it into two sections, namely: that which concerned His sufferings and that concerning His glory which should follow. (Luke 24:25-27).

All that the Lord prophesied concerning His sufferings, beginning by His own mouth (Gen. 3:15) and continuing through all the prophets that followed, He hath so fulfilled. (Acts 3:18.) When Christ triumphantly called heaven and earth to witness that He had finished His work on the cross of Calvary, He changed that great section of the Word of God which concerned His sufferings from matters of prophecy into matters of fact. Therefore, all that now remains of prophecy concerns the glory of Christ and if we are shown that the glory of Christ is bound up with

the return of Christ we must conclude that the central theme of prophecy is "The Return of The Lord."

The power conferred upon the disciples at Pentecost enabled them to apply the prophetic Word. Therefore, whenever we find a New Testament application of Old Testament prophecy we regard it as authoritative. The New Testament by this means clearly shows the glory of the Lord to be inseparably united with the return of the Lord.

It has been objected, to the method of Scripture proof which we shall use, that it degrades the Bible into being a magazine of proof texts. The fact remains, however, that those who object to the "proof text method" object to such use, not because they would not use Scripture texts to prove their own interpretations, true, but because Scripture does not lend itself to prove their interpretations. "The things of God knoweth no man, but the Spirit of God" and the Spirit of God in establishing New Testament doctrine does so by massing Old Testament texts. The "proof text method" is therefore the method of the Spirit.

Peter calls the holy Prophets as witnesses to the fact that all their denunciations upon the wickednesses of the world will have fulfillment by the Lord's return in judgment and in that return will be the glory (2nd Peter 3: connecting verses 2, 3, 18).

James seizes upon the great symptom of wickedness: the sufferings brought upon men by capital and labor. He declares that this iniquity exists because men have not faith in the glory of the Lord, that the Prophets had this faith and declared the glory to be the return of the Lord.

Paul in his epistles to the Corinthians makes more than thirty applications of Old Testament Scripture, sum-

ming up their teaching to be glory for us. This glory will be imparted in resurrection (1 Cor. 15:43). The resurrection and glory to be by the return of the Lord. (1 Cor. 15:23).

In Matthew 19:28 the Lord informed His disciples of a time when they should sit upon twelve thrones. Matthew 25:31 shows that time to be when He Himself should sit upon the throne of His glory at His return. Matthew 19:28 connects the Lord's glory with a time of regeneration. In Acts 3:20, 21 Peter connects the regeneration of things and the glory with the return of the Lord. The last testimony of the Lord Himself to the Nation as a whole and to the disciples as chosen to bear witness of the fact, was that He would return in glory. (Matt. 24:30; 26:64; Mark 13:26; Luke 21:27; John 14:1-3; Acts 1:11).

Now of the things set forth in the foregoing words this is the sum: the word of prophecy is sure and steadfast. The Lord Himself being The Prophet. All prophecy now relates to the glory of the Lord. The glory of the Lord and the return of the Lord are both of one piece. Therefore, having established these things from Scripture, we have before us with all the strength of a mathematical demonstration the fact that the central theme of prophecy is the return of the Lord.

The return of our Lord being the great subject of prophecy, it is important that we carefully distinguish between what it is to set forth the prophecies of the Lord's return and prophesying as to what His return will be like. The former is proclaiming what "the mouth of the Lord has spoken," (and there is no subject having the attention of men about which they are in such agreement as are the

students of prophecy regarding the message of the prophets). The latter is proclaiming the judgments of man and gives room for much disagreement.

For the Christian, the sphere of prophecy would seem to be indicated in the Lord's saying "Now I have told you before it come to pass, that when it is come to pass, ye might believe." Not believe to the saving of their souls, as the context proves; but believe to the comfort of their hearts. As they saw some of the things spoken of come to pass, they became assured that "All that the Lord hath spoken He would do."

In connection with the Lord's return, things may be the more clearly grasped if looked at according to the suggested divisions of 1 Cor. 10:32, Jew, Gentile, and the church of God.

In connection with the church, the Lord's return will be to call her to meet Him in the air. The Lord Himself declares it to be so, and commissioned Paul to inform the church that He Himself would descend from heaven with a shout—with a shout he came to the grave of Lazarus. Then He called Lazarus only, but this time all. "The dead in Christ shall rise first, then we which are alive and remain shall be caught up together with the resurrected ones, to meet the Lord in the air." This is the teaching of the New Testament, and it is illustrated by events from the Old Testament. "Enoch walked with God and was not, for God took him." "Elijah was taken up to be with the Lord without dying." Peter in his Second Epistle 1:15-18 makes the Mount of Transfiguration to be a sample of the coming of our Lord. There, in the glory which shed its radiance on disciples below, there appeared with the Lord in His glory, Moses a type of the resurrected saints,

and Elijah a type of the saints taken up to glory without dying. It is by being thus caught up to meet the Lord coming in His glory, that it shall come to pass with believers, as it is written in Col. 3:4 "When Christ who is our life shall appear, then shall ye also appear with Him in glory." The Holy Spirit through Jude assures us, that it was of this occasion Enoch the seventh from Adam, prophesied, when he declared "The Lord cometh with ten thousands of His saints, to execute judgment upon all." Between this moment and the moment of the church being caught up to meet the Lord in the air, not one thing need take place beside the completion of the church body. (Eph. 4:13.) The church body is now being completed by the operation of God taking out of the world a people for His Name, Acts 15:14. This operation of God's is referred to in a form of sound words that is contained in the Protestant Episcopal ritual of burial. "We beseech thee shortly to accomplish the number of thine elect, and to hasten thy kingdom; that we (the living) with all those that are departed in the true faith of thy Holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory."

Name implies nature. Adam gave all things a name according to their nature. The name of Abram, Jacob, Simon, Bar-Jona, was changed with a change in their nature. God changes our nature. We are born of the Spirit when we believe God. "God gives to us exceeding precious promises whereby we are made partakers of the divine nature," (2 Peter 1:4).

We are constituted a people for His Name by being of His nature, and being of His nature and name, we are fit to rule. Therefore the Lord will have us with Him to

rule in His kingdom and glory. Then will be fulfilled the promise, "The saints shall judge the world." (1 Cor. 6:1-3.)

During the time beginning with Pentecost and ending with the return of the Lord, it is foretold that there will be great apostasy. Numbers shall depart from the faith. Whole congregations, it is indicated, will turn away from the faith, and put their trust in uncertain riches. Saying: "We are rich and increased with goods and have need of nothing"—thus rejecting the true office of every believer, to witness unto a risen, ascended, and returning Lord and Savior. On every side we see the evidence of this condition. Its coming is increasing in speed until it shall come as a mighty torrent, sweeping all truth and godliness before it. But though "The floods lift up their voice," God who is mightier than they shall command, "Thus far and no further, here shall thy proud waves be stayed." "When the enemy shall come in like a flood, then shall the Lord lift up a standard against him, and to this agree the words of the prophets, as it is written, After this I will Return."

The return of the Lord in relation to Jew and Gentile, is clearly indicated in the fourth chapter of the book of The Acts, beginning with the 23rd verse, where the company of believers inspired by God, make application of the 2nd Psalm. Showing that it was not alone the Jews who crucified the Lord. Jew and Gentile together were united in transgression. "For of a truth against thy Holy Child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles and the people of Israel were gathered together." This gathering together against the Lord has been a continuous course of the natural man. In the eleventh chapter of Genesis, we have a gathering of

the people against the Lord. The Lord came down and judged them. In the language of the 6th verse this rebellion against the Lord was begun at Babel. It was continued at Calvary, and will be ended at Armageddon, by the return of the Lord and all His saints with him. (Rev. 16:13-16; 19:11-21.)

In Matthew 25:31-34 the return of the Lord in glory is spoken of by Himself. At that time He will say to those nations which are given the "Right Hand" place, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Mark that the kingdom was prepared from the foundation of the world, and God's purpose is to make good His promise of a kingdom whereby His will shall be done on earth as it is in heaven. To Adam was the dominion given at the first. He failed, but the one of whom Adam was the figure and promise (Romans 5:14) "Shall not fail nor be discouraged until He hath set judgment in the earth." (Isa. 42:4). Becoming alienated from the way of God and turning every one to his own way, all flesh became corrupt and filled the earth with violence. God swept away that world of the ungodly with a flood, and bringing Noah with his family by the ark into a new world condition, gave to them the dominion over it, and established government by the authority of heaven in the hand of man. Noah and his generation failed, filling the measure of their transgression on the plains of Shinar. God thereupon called out of that rebellion Abram, and promised to make of him the great nation that should bless the earth. This nation was to be born in pain and brought forth with travail from the land of Egypt (a type of the Flesh) to walk in Canaan (walking in the Spirit). On their journey thither Balaam is hired

to curse them, but can only bless and in blessing declares Israel to be the nation which has the King who shall have dominion. Under King Soloman Israel showed forth a faint glimmer of the heavenly kingdom that shall be, when it shall come to pass as it is written, "Arise, shine for thy light is come and the Glory of the Lord is risen upon thee." But Soloman failed, and failure increased until the prophet Isaiah described the condition of the kingdom as "From the sole of the feet even unto the head there is no soundness in it; but wounds and bruises, and putrifying sores." Jeremiah declares that for healing they shall go into captivity and be returned to power and pre-eminence after a period. Ezekiel saw the glory of the Lord depart from Israel rendering her desolate and naked. In that condition Daniel prayed for her, and requested God not to put off the restoration, nor defer it, but in that time to forgive and heal the wounds of the people. In response to Daniel's prayer God sent His messenger to inform Daniel that the restoration was put off for seventy weeks of years. (This statement known to Bible readers as the prophecy of the seventy weeks has been so voluminously written about that any desiring to obtain information may do so by writing any Bible, tract or publishing house). In accordance with that prophecy, John the Baptist came proclaiming The kingdom of heaven at hand, inasmuch as the King, in whom is the power and the glory, was born in Bethlehem. The King came according to the words of the prophets, and those to whom He came refused Him saying, "We have no King but Cæser." In the days of His rejection, the Lord Jesus Messiah spake to the people in the parable of the householder demanding fruit from his vineyard, in which He showed those who rejected Him,

that He knew, that they recognized Him as the heir to the throne of David, and knowing it, wilfully rebelled against Him. There was nothing left therefore but that He should come again and miserably destroy those wicked men. And to this agree the words of the prophets as it is written "After this"—taking out of the world a people for His Name—"I will return."

After the church is caught up to meet the Lord in glory, conditions in the world will revert to the character of the days following the crucifixion. It will be with the world is if no Christian era had been known. This is understandable when we realize that the "truly born again" Christians are the salt of the earth. Imagine what the condition of life would be if there were no salt sea into which the sewage pollution of the cities might run, to be processed by the great ordinances of God's good governance. God moves upon the corrupted waters through His sun and moon. The sun arises upon the waters with healing in his beams, draws them up to himself in purifying strength and letting them fall in power, they refresh the world. So the Lord has drawn believers to Himself—The Sun of Righteousness—and as living water they keep the great mass of men from becoming altogether corrupt. (John 7:37-38.) Because of this, when the church is caught up to meet the returning Lord on His way, between the departure of the truly saved and their appearance with the Lord in power and glory (Rev. 1:7), all flesh will break out in open rebellion against God and His Christ. (Matt. 24:37; Gen. 6:5.) This rebellion against the Lord at His return will unite the unbelieving Jews and Gentiles and fulfill the 2nd Psalm. The Calvary rebellion did not exhaust the predictions of this Psalm, but the Armageddon

rebellion evidently will. Thus it is written, "Why do the nations rage, and the people imagine a vain thing? The Kings of the earth set themselves and the rulers take counsel together against the Lord and against His Anointed saying: let us break their bands asunder and cast away their cords from us."

The figure of breaking the bands and casting away the cords is taken from the Tabernacle which God had Israel construct as His dwelling place among them. The boards which supplied the framework of that Tabernacle were held upright in sockets by cords or bands, which being secured by stakes outside and inside passed over the top of the board and being attached thereto upheld the containing limits of the structure. If these bands or cords were broken and cast away, the Tabernacle collapsed, and the dwelling place of God ruined.

China some years ago set aside its imperial form of government and took up the republican. After a lapse of time, it was announced that China was about to restore its imperial form with the man who had been elected president from among the people, as the new Emperor. Immediately Japan uttered its protest. It was declared impossible that a man whose antecedents they well knew, could sit as Emperor of China on an equality with their own Emperor, whom they knew to be a son of the gods.

It is reported that at the present Peace Conference, what should be done to the former Emperor of Germany was under discussion. Some thought he ought to be tried, condemned and made to suffer as a murderer; but the Japanese delegates protested such a course, on the ground, that as Emperor he ruled by divine right, and they could not suffer one in whom divinity dwelled to be treated as an

ordinary mortal. This is the clearest illustration possible of how the heathen remain faithful to their gods which are no gods. While the delegates from so-called Christian nations—nations which set apart days and nights and seasons on which their populations were urged to pray to the Lord Jesus Christ as the only true God, that He might have mercy upon them, delivering them from the scourge of war—agreed to not make mention of His Name nor make prayer to Him at that Peace Conference. What is the significance of this refusal to acknowledge the Lord Jesus Christ at the council of the nations, but the beginning of that process described as breaking God's bands and casting away His cords from them. Surely "He that sitteth in the Heavens doth laugh: the Lord shall have them in derision." When the process is completed and the Kings of the earth have set themselves, and the rulers take counsel together without acknowledging Him in all their ways, then shall He speak unto them in His wrath and vex them in His sore displeasure; and to this agree the words of the prophets, as it is written "After this I will Return."

FUTURE PUNISHMENT

R. A. Torrey, D.D.

Introduction

The subject assigned me for this afternoon is Future Punishment. I shrink from speaking on that subject. I have a dread that approaches horror of speaking on that subject. I cannot tell you the pain I have in my heart every time I speak on that subject. I have lain on my face before God and sobbed as I have thought of what the Bible clearly teaches on the subject, and thought also of what it involves. It has seemed to me time and again that I could not have it so. I believe I would gladly die in agony and shame if thereby I could make it sure that all men would somewhere, sometime, somehow be brought to repentance and thus saved. To me the doctrine of Future Punishment is not a mere matter of speculative theory that I could discuss without emotion in cold intellectuality. I see it in its practical bearings on the destiny and the sufferings of the people I see around about me and thronging the streets. I see it and feel it in its relations to real living men and women. I see it just as I see the recent sufferings of women and children in Belgium, Armenia and Korea.

But as much as I shrink from speaking on the subject, I am glad to speak upon it. Indeed, I asked to speak upon it in preference to a subject upon which I was first requested to speak, but which I did not regard as fundamental, and which has been left off the program. This subject is fundamental, it is vital, it is of immeasureable

importance. A man's stand upon this subject is decisive for his usefulness for God or his uselessness. It is at this point that more preachers and teachers who go seriously astray in their doctrine begin their descent than at almost any other point. When a preacher begins to wabble on Future Punishment, look out for him, he is very likely soon to go astray on the "Inspiration of the Bible," and the "Inerrancy of the Bible," then on the "Atonement by Shed Blood," then on the "Virgin Birth of our Lord," then on "His Literal Resurrection," then on "His Deity," and then - - -

In a thirty years' close study of men who were leaders in the church of Christ I have seen multitudes of men who were once a power for God shorn of their power for good by accepting Universalist, Restorationist, Conditional Immortality, Pastor Russellite and kindred views of future punishment.

I. The Bible—the sole guide to the truth on this subject.

The first thing I wish to say this afternoon is that, *the Bible is the sole guide to the truth on this subject.* We know absolutely nothing about Future Punishment but what God has been pleased to tell us in this Book; just as we know absolutely nothing about the future blessedness of the saved except what God has been pleased to tell us in this Book. If you are truly logical and not merely sentimental, if you give up what the Bible teaches on the one subject you will give up what it teaches on the other. If a man will believe that part of the Bible that he desires to believe and rejects that part of the Bible that he does not desire to believe, in plain unvarnished

English he is a fool. If the Bible is not true, we have no conclusive proof that there is either a heaven or a hell. And if it is true about one, it is true also about the other. Some men may be able to believe what they want to believe but to doubt or deny what they want to doubt or deny. I am not built that way. My wishes play no part in my decision, I have to be governed by my intellect; but, of course, I know that a will surrendered to the truth and to God does more than anything else to clarify the intellect.

So our whole inquiry will be, "What does the Bible Teach on This Subject?" Some people are always running off on to their reasonings and their speculations, but speculation on this subject is necessarily entirely vain. On such a subject as this one the ounce of God's revelation is worth a thousand tons of man's speculation. I sometimes show men what the Bible teaches on this subject and they say, "But how do you reconcile that with the love of God?" I reply, "How do you know God is love?" We owe that truth entirely to the Bible. If the Bible is not true we have no proof that God is love; and, if you reject what the Bible teaches about Future Punishment and are logical, you must also give up your belief that God is love, and your whole foundation for your universalistic and kindred hopes is gone.

II. **What the Bible teaches about Future Punishment.**

What does the Bible teach about Future Punishment? Of course, there is not time to go into this subject in fullness in all its details, but we can set forth the fundamental facts taught in the Bible.

1. First then, *the Bible teaches that as a result of sin, and especially of the crowning sin of rejecting the*

Savior, there is to be after death an immeasurable suffering for those who sin in this life, and do not repent of their sins and accept Christ. There is no need to dwell at length on that point. The old crude form of Universalism that no matter how a man lives in this life he enters at once into blessedness at death has largely disappeared, except from funeral sermons. If that were true, the kindest thing that we could do for people in the slums and other unfortunates would be to put them to death at once in some painless way. But take one Bible statement and this statement gives the words of Jesus, Matt. 5:29, R.V., "And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell." Certainly these words of our Lord mean that there is to be after death for those who sin and do not repent, such intense suffering that the greatest possible present calamity would be preferable to it.

2. The second thing that the Bible teaches about Future Punishment is, that *the body shall share with the soul in the suffering of the lost in the world to come.* Take the verse that we have just quoted. In this Jesus Christ says, "the body"—and by the body he certainly means just what he says, "the body"—"shall be cast into hell." Take another utterance of our Lord, Matt. 10:28, R.V., "And be not afraid of them that kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell." Here to the most distinct and definite statement possible that the body as well as the soul is to suffer in the "destruction" of hell. Neither the blessed nor the lost are to exist in the world

to come as disembodied spirits. There is to be a resurrection of the just and the unjust. This our Lord definnitely declares in John 5:28, 29, R.V. He says, "the hour cometh, in which all that are *in the tombs* shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment." Resurrection has to do with the body and the body only. The spirit does not tumble down and decay and therefore needs no resurrection. The passage just quoted says, "all that are in the tombs." What is "in the tombs"—the body, and the body only. The spirits of the lost at death go into Hades; the body (and the body only) into the tomb where it crumbles into dust. At the resurrection the body is raised and the spirit joins it. At death the spirits of the saved depart to be with Christ in conscious blessedness, which Paul says is very far better than the most blessed experience in the body in our present lives (Phil. 1:21-23). The bodies of the blessed who pass away before our Lord returns crumble into dust. At the second coming of Christ the bodies of the blessed are raised and reunited with the redeemed spirits. The redeemed spirit hereafter at the second coming of Christ shall be clothed upon with a redeemed body, fit partner of the redeemed spirit that inhabits it, and partaker with it in all of its joy; and the lost spirit shall be clothed upon with a lost body, fit partner of the lost spirit that inhabits it, and partaker with it in all its misery. While the bodily torments of hell are not the most important feature of Future Punishment, while the mental agony, the agony of remorse, the agony of shame, the agony of despair, is worse, immeasureably worse; nevertheless, bodily suffering, a bodily suffering in

comparison with which no pain on earth is as anything, is a feature of Future Punishment.

3. In the third place, *the Bible teaches that the sufferings of the lost will be conscious, that the lost will not be annihilated or simply exist in non-conscious existence.* This is the plain teaching of Luke 16:19-31, the story of the rich man and Lazarus in the future world. All manner of allegorizing has been used in attempting to explain away these words of our Lord, but these allegorical explanations are simply ridiculous. The same thing is clearly taught in Rev. 14:9-11 compared with Rev. 20:10. In Rev. 14:9-11, R.V., we read, "If any man worshippeth the beast and his image, and receiveth a mark on his forehead, or upon his hand, he also shall drink of the wine of the wrath of God, which is prepared unmixed in the cup of his anger; and he *shall be tormented* with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment goeth up forever and ever: and *they have no rest day and night,* they that worship the beast and his image, and who so receiveth the mark of his name." Now this certainly describes conscious suffering of the intensest kind and cannot be fairly and honestly interpreted in any other way. In Rev. 20:10, R.V., we read, "And the devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they shall be tormented day and night forever and ever." These words unmistakably speak of conscious torment! We are told that they shall have no rest "day nor night," which would be impossible language to use by any honest speaker or writer if the punishment were unconscious.

4. The fourth thing that the Bible teaches about

Future Punishment is that *the future destiny of the individual depends entirely upon what he does with Jesus Christ.* One passage is sufficient to show that, though a multitude might be adduced. That passage is John 3:36. *"He that believeth on the Son* hath eternal life; but he that believeth not the Son shall not see life; but the wrath of God abideth on him."

5. The fifth thing that the Bible teaches on this subject is, that *Future Punishment is endless.* In Matt. 25:41-46, R.V., our Lord himself is recorded as saying, "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into *eternal* fire which is prepared for the devil and his angels * * * and these (*i. e.,* these on the left hand) shall go away into *eternal* punishment: but the righteous into *eternal* life." It is often said that the word "aionios" used in these two verses does not *by its etymology* necessarily imply endlessness. Even were we to admit, which we do not, that this were true, every scholar knows that it is one of the laws of the interpretation of any book that the meaning of words in any language or any book must be determined by usage. What is the usage in this case? This word is used seventy-two times in the New Testament. Forty-four of these seventy-two times it is used in the phrase "eternal life," that "eternal life" is endless cannot be questioned. It is used fifteen times in connections where the idea of endlessness is absolutely necessary. This covers fifty-nine of the seventy-two instances in which the word is used. In the fifty-nine instances the thought of endlessness is absolutely necessary. In not a single one of the remaining thirteen cases is it used of anything that is known to end. If usage can determine anything, it determines to a demonstration that

the usage of this word in the New Testament necessarily implies endlessness. But that is not all, the context as well as the usage demands that in this instance, in connection with punishment, the word must imply endlessness. The context is this, "And these shall go away into *eternal* punishment: but the righteous into *eternal* life." The same Greek word is used twice. As our Lord was at least an honest man he could not use the one word twice in the same sentence with a different meaning, and if that life into which the righteous go away is endless life, then the punishment into which the cursed go is endless also. This cannot be denied without questioning either the intelligence or honesty of the Lord Jesus.

But even that is not all. We read in the passage Rev. 14:9-11, which we have already quoted, that the sufferings of the lost are "forever and ever," and that throughout this "forever and ever" they "have no rest day nor night." Here another Greek expression is used. There are two forms of this expression, one of them literally translated is "unto the ages of the ages," the other is "unto ages of ages," the only difference between the two being the omission of the article in the latter form. Now these expressions are used twelve times in the last book of the Bible. In eight of these twelve instances the expression refers to the duration of the existence, or reign, or glory of God or Christ. Once it is used of the duration of the blessed reign of the righteous. And in three remaining instances it is used of the duration of the torment of the devil, the beast, the false prophet and the impenitent. If we deal honestly with the words of our Lord Jesus Christ and of the inspired apostles, it is impossible to read the doctrine of endless conscious suffering of those who reject

Christ out of the Bible. If anyone could produce me one single passage in the Bible that, fairly construed, according to its context and the usage of the words and grammatical construction that clearly taught that the punishment of the wicked would not be absolutely endless and that somewhere, sometime, somehow all would repent and be saved, it would be the happiest day of my life. But no such passage can be found. I have searched for it from the first chapter of Genesis to the last chapter of The Revelation but cannot find it, it is not there. I am thoroughly familiar with the passages that men urge. I have formerly used them myself, but they will not bear the construction that is put upon them if we deal honestly with them.

6. In the sixth place, the Bible teaches that *the question of our eternal destiny is settled this side of the grave.* We read in 11 Cor. 5:10, R.V., "for we must all be made manifest before the judgment seat of Christ; that each one may receive *the things done in the body,* according to what he hath done, whether it be good or bad." Now of course this has to do primarily with the judgment of believers, but it shows that the eternal judgment is determined by what is done *"in the body,"* what is done this side the grave, what is done before we shall "shuffle off this mortal coil." In Hebrews 9:27 we read, "it is appointed unto men once to die, and after this cometh judgment." The meaning of this is plain; namely, the eternal judgment is determined before death. But our Lord Jesus Himself says the decisive word, the word that would be decisive if it stood alone. In John 8:21, "I go away and ye shall seek me, and shall die in your sin: whither I go, ye cannot come." Here our Lord says plainly that those who die in their sins cannot go where He does, that the

destinies of the future are settled in the life that now is, settled this side the grave.

Conclusion

It is clear to anyone who will go to the Bible to find out what it teaches and not merely to read his own views into it, that the Bible does not hold out one ray of hope to any man who dies without having accepted Jesus Christ as Savior and surrendered to Him as his Lord and Master, confessed Him before the world in the life that now is. Many there are who undertake to do this. They are taking a terrible responsibility upon themselves, they dare to do what the divinely inspired authors of the Bible have not done. They lull men to sleep in sin and worldliness and inaction. What shall the harvest be?

THE SECRETS OF SUCCESS IN THE EARLY CHURCH

JOHN ROACH STRATON, D. D.

Pastor Calvary Baptist Church,
New York City.

Text: Acts 2:42-46, 47.

The outstanding miracle of the world's history is the success of the early Christian church. Humanly speaking, everything was against it. Jesus, its Founder, belonged to a despised race. The Jews were held in contempt by the proud and powerful Roman world under which they were in bondage.

Not only that, but Jesus was a rejected member of this despised and rejected race. "He came unto his own, and his own received him not." He was born in a manger, there being "no room in the inn." He hailed from Nazareth, out of which, it was supposed, there could come "no good thing." Though royal blood was in His veins, He belonged to the ranks of the humble and the poor. He wrote no book; He made no discovery of science; He built no city; He effected no military conquest; He amassed no fortune.

Measured by the practical standards of success in our Western world, His life was a tragic and pathetic failure. He gathered about Himself a handful of obscure and, for the most part, ignorant men and women, teaching them for three years by precept and example; and then, leaving them dismayed and scattered like sheep without a shepherd,

He was crucified upon a criminal's cross between two thieves, and laid in a grave that was not His own!

Judged, now, by all historic precedent, what ought to have become of that man's fame and influence? Would we not expect them to perish and to sink speedily into the oblivion that has overwhelmed many another idealistic and self-sacrificing soul? But such was not the case. That Man's name now shines like the sun in the central dome of human history. The greatest nations of the earth are influenced by His teachings. The sublimest triumphs of human genius in the realms of literature, art, science, governmental relationships, and educational life, have drawn inspiration from the truths which He taught, and have been vitalized by His matchless personality.

Before His death, He prophesied a final universal dominion for the Kingdom which he proclaimed, and before He left the earth, He gave the startling command to His little group of weak and wavering followers to go out and make disciples of all nations. And then, with an audacity that was either the summit of human vanity and presumption, or else the summons of a divine authority, He said unto them: "Fear not little flock, for it is your Father's good pleasure to give you the kingdom."

Now the amazing thing about it all is that that handful of rustics and fishermen were enabled to obey His commands, and to make marvelous headway against an utterly pagan environment. Into that fierce and strenuous Roman world, with all of its selfishness, its sensuality, and its materialism, they spread the Name and the ideals of their Master, and made multitudes of converts. Warneck, in his "History of Protestant Missions," tells us that at the end of the first century, A. D., there were about 200,000

Christians in the world. The "little flock" had thus multiplied in that short span of time. Then the same authority tells us that, at the end of the third century, they had increased to 8,000,000, or to about one-fifteenth of the entire population of the Roman Empire. Making all necessary discounts for possible overestimates here, this showing is wonderful in every way. These early Christians gained converts everywhere. With sublime self-abnegation and in the joy of service, they went forward in such noble and unique living that "they had favor with all the people." So much was this true, that despite the bitter persecutions of Nero, Diocletian, and other emperors, they had gained such power by Constantine's age, that that ruler, with the intuitions of a politician, saw that it was better to favor them than to fight them; and so he professed conversion and was baptized. We know that this act was in reality a catastrophe to the church, because it brought into it that pagan and worldly influence that changed the whole current of church history. But the point here is that those early Christians had made such striking successes that such a ruler as Constantine would see his advantage in joining with them.

What, now, were the secrets of this success? If we can discover those secrets, and then do the things which they did, and lead our people to live as those early Christians lived, we may well believe that our efforts will be crowned with equal and even greater success, for God's arm is not shortened and the promise is that "greater works than these shall ye do, because I go unto My Father." Has not the coming again of our blessed Master been delayed by the slowness of His church in these latter days in making up His body?

The Message of the Early Church

As the first secret of this wonderful success, I would invite you to consider the message of the early church. What was it? It was the message of a risen Redeemer. Not the message of one who had simply died upon a cross, but of One who had risen again in glorious victory over death and the grave. The custody of a dead Christ could not constitute the charge of a living church. He was shown to be the Son of God with power by the resurrection from the dead. These men who first spread His message, had themselves been transformed by their personal knowledge of a risen and glorified Lord. They had stood in His empty tomb. They had looked upon the very grave clothes that had bound His precious form, laid with divine care and neatness carefully together, that they might know there had been no robbery of a tomb. They had thrust their unbelieving hands into His wounded side. Their hearts had "burned within them" as they walked with Him in the way, though their eyes were withholden. They had seen again the flash of divine beauty in His compassionate eyes, and they had heard the music of His lovely voice, saying: "It is I, be not afraid."

And with mind and heart transformed by the wonder and the glory of it all, they went out to proclaim that Name, and to testify supremely to the fact of His resurrection; for that, note you, was the burden of their preaching in the early church. Peter, in his sermon at Pentecost, said: "This Jesus hath God raised up, whereof we all are witnesses." And Paul, coming late into the noble fellowship of the apostles, and himself transformed from a bigoted and persecuting Pharisee into a broad-minded and loving Christian by his meeting with the risen Christ, had

said, in speaking of the resurrection to those who well knew the facts: "So we preach, and so ye believed."

This was the very message that the sin-sick and weary Roman world needed. Faith in the old gods had been lost, and the Roman mind was reaching out for some satisfaction, for some answer to the eternal questions, which in every age intuitively stir in the human heart. They were ready for some religion that could take the place of the faith that had fallen. From Egypt and the East, had come the most attractive ritualistic religions, whose advocates sought to satisfy these longings with the things which they could give. The Cybele-Attis cult with its elaborate rites came from Phrygia. Certain Syrian nature cults came from that land of dreams. The Isis-Serapis cult came from Egypt; and, probably greatest of all, came the cult of Mithra, which reached its greatest influence contemporaneously with the beginnings of Chrisianity. Plutarch tells us that Pompey found traces of Mithra among the Cilician pirates in the first century B. C., and the armies of Rome came under the influence of the teachings of all these occult faiths, even before their priests and apostles brought them to the Capitol city.

Now these religions all emphasized the idea of personal immortality; and because of the natural longings of the human heart for satisfaction to its intuitive faith in another world, the Romans were at first much drawn to these cults. These religions all taught a possible union of men with the life of the gods, through the efficacy and power of certain visible ceremonies and sacraments. And yet, at last, the practical Roman mind was not satisfied by these things. The cultured Roman was offended by this frenzied worship, as he went more deeply into it.

Though he was powerfully impressed by the promises which they made, and which corresponded so much to his own intuitive hopes and longings, he nevertheless despised these mutilated, effeminate priests; while over it all was the absence of positive proof for their claims, and the lack of reality, which above everything else the Roman craved.

Just at this time, then, with this vacuum in the intellectual and spiritual life of the Empire needing to be filled by something, and this appetite for reality, and this longing for the assurance of immortality, about which Cicero theorized so beautifully—just at this time, I say, these men who had seen the risen Christ, brought to the attention of the Roman world the beautiful faith, founded upon fact, which He came to bring to our earth, and for which He lived and died and rose again. They came, not with pomp and ceremony, not with silken robes and swinging censers, not with vague promises, founded only upon shadowy hope; but they came with the marks of stripes upon their backs, with chains upon their limbs, with the very fervor of God in their hearts and the ring of reality in their voices, as they said to the Roman world: "Cast us into prison if you wish, burn us and crucify us if you will, but we come to tell you the truth. We give you a faith founded, not upon hearsay or theory. We give you reality. We have seen the risen Christ, and for the sake of this testimony, we prove our sincerity by the willingness to lay down our lives!"

And they did lay down their lives for that faith, and for that blessed Name. If tradition can be trusted, every one of the apostles, with one exception, suffered martyrdom; Peter being crucified, with his head downward, by his own request, because of his sense of unworthiness even

to die in the same position in which his blessed Lord had died. That was the message of the early church, and to that message the living Christ, through His Holy Spirit, bore witness, as in faithfulness His followers preached His truth.

Have we got that message today? Is our religion a mere theology, or is it a vital union with a living Savior? Have we a mere theory, which we hope may prove true, or have we a triumphant certainty upon which we are willing to stand through life and death, and to proclaim which, we are ready to go even into the presence of the forces of hell itself? Have we met the risen Redeemer? Has He spoken peace to our hearts, and bestowed the assurance of forgiven sins, because of His own shed blood? Has He come to us in the time of perplexity to guide us by His heavenly wisdom? Has He spoken to us in the dark night of sorrow when grief was breaking our hearts, and said: "My child, come unto Me. Peace be still"?

The church in America must come again to know her risen Lord. She must take up her cross and follow joyfully after her Master; and in preaching and living that message, she will prevail again in mighty soul-winning power.

The Mission of the Early Church

The second secret of success in the early church was its all-inclusive, and altruistic mission. I will not emphasize here the dynamic that came to the early church through its missionary enthusiasm. It is written upon every page of the New Testament. This wonderful thing being true: That the Son of God Himself, had come down from heaven to earth and died upon the cross in vicarious suffering for sinful men, and been raised again; that through the vital

union of faith with Him, as an ever living Savior, the human soul might enjoy an immortality of fellowship with God—this wonderful thing being true, I say, they saw that that message was for all the children of men; that God had not given His Son for a little corner of His world. Even Peter misunderstood at first, until, like Saul, the heavenly vision lifted the error from his mind and showed him that "God is no respecter of persons," and thus, the middle wall of partition between Jew and Gentile was broken down.

Suffice it to say that the very greatness of their mission enlarged their horizon, so that they lifted up their eyes and saw the fields, "white unto the harvest," and went out, suffering shipwreck, and stripes, and prison, and even death itself, that they might plant the seeds of God's blessed truth in the soil of every land in the then known world. No individual, no church and no denomination, can be truly Christian, that does not follow the stirrings of enthusiasm to win others to the blessings that have come to themselves and to bring to our dying brothers everywhere the blessed message of God's quickening power and redeeming love.

The Method of the Early Church

And what, now, were the methods which they employed to fulfill this mission and to spread this message? Notice, negatively, that they did not first build great churches and employ an eloquent preacher, and provide attractive music, and say to the lost world, "Come ye," while they themselves were busy amassing money, and making the future of themselves and their children safe, and seeking worldly pleasure, and thinking that their religious duty was fully done when they had worshipped in

the sanctuary on the Sabbath, and then sent in their check to pay the preacher and to send a handful of missionaries to the teeming millions of a lost world.

No, they did not say, "Come ye," for Jesus had said to them, "Go ye, and as ye go preach." The sanctuary then had, as it now has, its designed and necessary place. They met in the churches for fellowship, counsel, and cheer, as their forefathers and their Master Himself had met in the synagogues on the Sabbath day. But they saw that the church of Christ was not a hospital to nurse sick saints into Heaven. They saw that it was rather an armory to train "good soldiers" for the battle of righteousness in the winning of lost souls. And the emphasis was overwhelmingly on the winning of souls.

They placed all necessary emphasis upon social service. Like their Master, they "went about doing good." They rebuked organized iniquity and sin in high places, but as the foundation for all really effective social service work, they saw the fundamental need of individual regeneration. They understood that social service cannot be substituted for personal salvation. We need to understand that truth today. The true aim of social service, indeed, is to open the way for spiritual service. Mere reform, apart from Christ, cannot permanently heal the sores of our society. Germany with her culture and her highly socialized institutions, and yet with her moral infamies, amply proves all of this. Jesus did not say, "Ye must be reformed again," but He did say "Ye must be born again." Again he said: "Except a man be born again, he cannot see the Kingdom of God." He cannot even "see it!" And yet, some are imagining that we can bring in the kingdom merely by

righteous laws and improved social and economic conditions!

We need the old fashioned truth of regeneration as the basis of all our thinking. It is a truth great enough to serve as a foundation for our entire philosophy of life. With the object lesson of modern Germany before us, we may as well be done with dreaming of a man-made perfect society and ideal state. We cannot build a good society out of bad men any more than we could build a good house out of bad boards!

The Place of Social Service

What, then, is the place of social service? There is a logical and vitally important place for it. To improve environment gives a better chance for the transforming truths of God to reach the hearts and change the lives of men—and that is the Christian philosophy of social service. The church is not here to work reform merely for the sake of reform; she is not here to reform society that thereby she may transform men. She is here to transform men and thereby transform society. The Son of God did not come down from Heaven to earth and die upon the cross merely to give "down and outs" a plate of soup and a cake of soap! The agony of Calvary was a proclamation of the value of man's immortal soul, and of the length to which a loving God would go to redeem it. First things must be kept first; and even social service enthusiasm can lead us astray unless we balance it with the eternal truths of God. Failure will be written above the doors of the church, if she departs from her faith and if she surrenders her message of eternal life. If she consents to the substitution of mere morality in place of spirituality,

her doom is sealed. If she seeks to exploit the altruistic practices of the Christian faith, as a substitute for the faith itself, and commits herself to an earth-bound, time-limited, humanitarian program, which can only be a by-product and never become the full program of the true church, then her star will set and God will raise up some other agency to proclaim His truth to the lost world.

We hear in some quarters today the sophistical saying that it "does not make any difference what a man believes, just so he does good and acts right." As well say that it does not make any difference if a man stops eating, just so he continues to live and work; or that it makes no difference if we have no backbone, just so we continue to stand up and walk about! How the Devil is seeking to delude the world with these silly, man-made watch cries! We imagined that it made no difference what Germany believed, but we see what happened to her and to the world when she changed her belief and was led off after false gods!

These early Christians won their victories through personal work for the regeneration of individuals. This was their simple and yet supremely wise method. Jesus had said, "Go ye and as ye go, preach," and both preacher and pew literally followed this injunction.

The preachers all felt this call to personal work. In Acts 20:20 Paul said, in his touching farewell to the Ephesian elders: "I call you to witness, brethren, that I have *taught you publicly and from house to house.*" There is the public breaking of the bread of life from the pulpit, in which blessed work Paul was such a master; but there was also a faithful pastoral follow-up "from house to house."

And the laymen also of that day had rightly understood their Master, and were walking in joyful obedience to His commands. They clearly understood that instead of the preacher being expected to be the only soul-winner, he was really expected, if there was any difference, to do less of this personal work than the lay-members of the church, because his time would be more pre-occupied with oversight and leadership. They had rightly read their own Scriptures, where the preacher is described as a "captain," and "overseer," a "husbandman," a "shepherd." They knew the significance of these figures of speech. The captain leads the army; the overseer directs his workmen; the husbandman cultivates his vines and they bring forth the grapes; the shepherd feeds and protects his sheep, but they produce the wool.

Lay Preaching

No preacher can be really successful nor have power with God and man, who does not experience the joy of soul-saving through his own personal effort with individuals, but no preacher is true to the Master's method, who does not lead his people into the same blessed harvest fields. And no layman is really measuring up to his possibility under God, unless he is engaged in some branch of service that makes for the salvation of the lost.

One of the most sublime truths of the Bible is its teaching of "priesthood of all believers;" and the greatest heresy of the modern age, is the heresy of the inactive pew. For here, too, the Scripture gives us the light that we all need. The laymen are called "salt," and salt does its work by being rubbed into immediate contact with the particles of the meat, thus preserving them. The reason why our mod-

ern society is not progressing at some points, and at other points is suffering from putrefaction, is because the "salt" is carefully sacked within the four walls of the sanctuary!

Now it was not so in apostolic days. Every redeemed soul then seemed to have a sense of individual responsibility, which expressed itself in individual efforts for the salvation of the lost. We have a clear indication of this in the eighth chapter of The Acts, where we read that "at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. * * * Therefore, they that were scattered abroad, went everywhere preaching the word. Then Philip went down to the city of Samaria and preached Christ unto them." (Acts 8:1-5.) How, then, was the preaching done in that first dissemination of Christian truth? It was not done by the professional preachers, as we would call them, for we are told here explicitly that they were all scattered abroad "except the apostles." The professional preachers, therefore, remained behind in Jerusalem to direct the campaign, and those who were scattered abroad and "went everywhere preaching the word" were the lay-members of the Jerusalem church; the thousands who had been won upon the day of Pentecost, and the others who were "added daily" as they were being saved. So we find Philip, not a preacher mind you, but only a deacon—going over into Samaria and, upon his own initiative, beginning a great revival meeting, in which many were saved; and he continued in that blessed work until he was directed by the Holy Spirit to go down toward Gaza, and lead the Ethiopian eunuch to Jesus Christ as his Savior;

a piece of personal work, directed by the Holy Spirit, for the winning of a "key man."

The first great dispersion of Christianity, therefore, this seed sowing, from which has sprung the whole blessed harvest of the after years, was done by the rank and file, the plain men and women of the Jerusalem church. Of their work we are told further: "Now they which were scattered abroad upon the persecution that arose about Stephen, travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jew only. And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord." (Acts 11:19-21.)

This, then, is God's method for the work of His church in the world.

Changed Methods

But we modern Christians have changed all that. We have tended to shift the emphasis from the individual off on to the organization. We imagine that the church collectively can accomplish the ends desired, or that the Sunday school as a well organized machine, will grind out results. Thus it is that pompous ecclesiasticism has more and more taken the place of personal evangelism, and in place of self-sacrificing efforts for the salvation of others, we have substituted the comforts and inspiration of upholstered pews for ourselves. Unless the church of God gets up out of her sloth and selfishness and smug self-satisfaction, and goes down to the people where they are —struggling with sin, and in the traps of the Devil—and

reaches out her loving arms to redeem and save them, she will become merely a colossal impertinence, and will deserve the contempt of men and the scorn of God. Think what it would mean for the members of all our great churches in this city, to change their methods and go out into the highways and hedges, warning men of the wrath to come, offering them the mercy and love of God, and "compelling them to come in." The Devil and his cohorts are working every day and every night of every week, but the church people, for the most part, are content with listening to sermons and songs one day in the seven, and then sending in their checks, if everything is financially well with them, for the support of the preacher, expecting that he shall attend to all of these things.

But it is urged that the times have changed, that modern civilization is far more complex and more exacting upon its members, than was the case in that simple and quiet faraway day. This is very true; but it does not at all excuse the Christian world from its duties to God and men. What right have we to become so immersed in worldly interests and activities that we have no time or strength left for God?

At a recent meeting of our New York Ministers' Conference, one of the preachers, in speaking of the Laymen's Enlistment Drive, asked: "How can our hard worked laymen do this thing? How can the man in Wall Street, for example, find time to visit and seek to have these Enlistment cards signed?" But another minister asked, "What right has the man in Wall Street to become so immersed in money making and the affairs of this world that he has no time for the work of God's kingdom?

And what right have we preachers to allow our laymen to believe that it is a satisfactory condition when they seek the world first instead of the kingdom, and when they give to God only remnants and fractions of their time, talents and money?"

While economic and social customs have changed, the hearts of men have not changed, and their need for brotherhood, and sympathy, and guidance into the paths of eternal life, is as pathetic and appealing as in the days that are gone. Not only so, but wherever these methods of the Master are faithfully followed, even in this modern time, the same blessed results are seen.

In the Chicago "Baptist Standard" a short time ago, appeared a story written by one of our noble women telling of a visit that she had made to California. She says that upon the return trip, she noticed with interest that there was one lady in the Pullman who made it a point to meet and talk with every individual in the car, including herself. The theme of all these conversations was "Christian Science." The lady managed, tactfully and adroitly, to bring every conversation around to that subject, and then very earnestly urged the claims of her faith upon those with whom she talked. This is the secret of the spread of that cult. They are all personal workers. The Baptist woman tells us that she felt a sense of self-rebuke as she saw that situation. She thought to herself "This woman has been zealous for her cause, and I have done nothing. During these three days I have sat here upon this comfortable seat, enjoying the beautiful scenery, entertaining myself with bright magazines, and then feasting sumptuously in the dining car; but not one word have I spoken

for the blessed Master, the 'True Light' Who died to redeem my soul."

She then decided to go through the train and see if there was any service that a Christian could perform, and in one of the tourist sleepers she found a berth that had not been put up, though it was then early afternoon. She inquird of the porter, and found that there was a young man in that berth who was sick, and she sent word by the porter to ask if there was anything that he needed, and he sent back an invitation for her to come in. She drew the curtains aside and saw the wan, wasted face of a young man, evidently in the last stages of consumption. He told her that he had been to California for his health, but had experienced no benefit, and was now on his way back to his Eastern home to die among his friends. She talked to him and sought to encourage him, and took the flowers from her waist and put them in a glass on his window sill; but as she was turning away, she thought about the Christian Science woman, and how desperately in earnest she was to win people to her belief; so she turned back and said: "I hope, my boy, you are a Christian. If you are not, Christ yearns to save you just now. Have you learned to trust Him yet? He is such a true generous friend, you ought to have Him help you in your loneliness tonight." "The boy's eyes filled with tears," she said, "and then he whispered something that thrilled me through and through and has been ringing in my ears ever since. Said he: 'I am so glad you have come to tell me that. I do want to find Him, and I didn't know just how. I have been wondering ever since we left Los Angeles whether there was anybody on this train who was a Christian, and

who would help me to find Jesus Christ.' I quoted some of the invitations and promises of the Master, and after a few words of prayer left him. The next morning, before we reached Chicago, I went to see the dying boy. He grasped my hand joyfully, and as he pressed it, he said: 'Oh, I am so glad you have come back again. After you left me last evening, I laid here thinking about my past life and the wonderful love and mercy of God, and the goodness of Christ, of which you had spoken, and as best I knew, I surrendered my heart to Him, and suddenly He came and bent above me for one blessed moment and smiled my sins and fears away.' "

This is what poor, sin-sick, hungry humanity is waiting for; the touch of close-by sympathy, the understanding word, the heart throb of personal interest and brotherly love that opens the doorways of the soul and thus enables the blessed Lord to enter in.

Let us glance now at

The Might of the Early Church

This is the last and, I think, the most important secret of the success of the early church. What was its might? It was not human influence. The early Christians had very little influence. They had no wealth, but scanty education and equipment, no political "pull," and no social prestige. Jesus, Himself, had so little influence that He could not save Himself from a Roman cross, even if He had desired so to do. But He had power enough to smash the iron gateways of death itself, and come forth victor over the grave.

Jesus said unto His followers: "Tarry ye at Jerusalem until ye are endued with power." He saw that

they must not start out too quickly upon the gigantic task of capturing lost souls for God. They needed an equipment other than their own powers for such an undertaking as that, and so He told them to tarry and to pray. And this they did until the place where they were was shaken as with a mighty wind, and the power of the Holy Spirit came upon them all.

The Acts of the Apostles is the gospel of the Holy Spirit. All the work there recorded is under the immediate guidance of the Holy Spirit, coming in answer to believing prayer. Everywhere it is "the Spirit bade me go," and "the Spirit said to Philip" and "The Spirit would not suffer them to go into Asia," but through a vision the man from Macedonia called Paul from Troas to Philippi, and thus the seeds of Christianity were spread in Europe, and our religion faced the virile, progressive West, instead of turning back to the effete and dreamy East. It was all by the power and under the leadership of the Holy Spirit.

Even when disaster overtook them, power came again through prayer. "Herod," we are told, "stretched forth his hands to vex certain of the church, and he killed James, the brother of John with the sword, and because he saw it pleased the Jews, he proceeded further to take Peter also. * * * Peter, therefore, was kept in prison, but prayer was made without ceasing of the church, unto God for him." And then the account tells us how the angel of the Lord came and aroused Peter and led him forth from the ward until "they came unto the iron gate that leadeth unto the city, which opened to them of its own accord, and * * * the angel departed from him." (Acts 12:1-10.) Here,

then, is the whole secret. The people prayed and the angel of the Lord came, and even the gate of iron trembled, vibrant beneath the touch of divine power, and opened upon its hinges without turning of lock or touch of key!

There was power, glorious power, divine power, that shook the very world, and it is that power that we need today. The modern church does everything else better than it prays. We have come at many points seemingly to the end of our resources, and there is nothing left now save prayer, but that will be sufficient.

May I recall to your memories the incident of the raising of the sunken ship from the channel of the harbor in one of our Northern cities? The engineer who had taken the contract was nonplussed and at a standstill. The old hulk was lying fast embedded in the mud, blocking the entrance of the all-too-narrow channel. Divers had gone down and burrowed into the mud and passed giant chains beneath the vessel at either end, and then powerful tug boats had been attached to the chains, and the effort was made to pull the old wreck out of the mud, but it would not budge. A larger fleet of tugs was assembled, but because of the necessity of pulling from the side and because of what we would popularly call the "suction" of the mud, as well as the weight of the water, the old vessel would not yield an inch. A young college man was standing watching the operation, and he finally said to the engineer: "I can raise that ship for you." "Well," he replied, "if you can, it will be worth just $1,000.00 to you, and I will furnish you everything that you may need."

"Well" said the young man, "I will not need much. Bring me here four of the largest barges you can obtain, and bring them empty." So the engineer brought four enormous coal barges.

When the tide was at its lowest ebb, the young man had the barges put into position directly over the sunken ship. Great beams of wood were passed under the chains which connected with the sunken ship and across the top of the barges. Then these were drawn tight and made fast, and the young man said, "That is all. We can leave it now." And far out upon the bosom of the sea, the tide was beginning to run, and on and on it came toward the shore, laughing in the consciousness of its power; until at last it reached the barges anchored above the wreck; and then the tide, with the swing of a continent, and the pull of a planet behind it, put its mighty shoulder beneath the barges, and lifted and lifted and lifted, until the old wreck had floated free! What man's utmost power could not accomplish, the mighty forces, resident in nature, easily brought to pass.

We must connect our modern church work with divine power. God is waiting to see His church once more upon her knees. It is His appointed way. The two appalling sins of the modern church are both sins of omission. They are the lack of love, and the lack of humility; the lack of love, which expresses itself in brotherly service; and the lack of that humility, which expresses itself in believing prayer and thereby connects us with the infinite resources and power of Heaven itself. And in that power we can labor on with glorious success,

winning souls and thus making up the body of our Lord, until some sweet day the shout of victory will be heard, and hosannas will fill the skies, and the clouds will be touched with the brightness of His presence and the glad shout will be heard around the earth, "Jesus has come!"

THE GREAT COMMISSION

Wm. B. Riley, D.D.

Premillennialists have been charged with neglecting the "Great Commission." The men who bring this indictment are compelled, however, by the facts of history, to confess that we have not neglected its application; and even to admit that our outstanding men have been the most ardent advocates of missionary endeavor; our missionaries are often its most able exponents. The Commission itself, instead of involving difficulties of interpretation for the advocates of the "blessed hope" has ever been, and still remains, to each one of them, a marching order. Beyond all dispute, the vision of Christ was a world-vision; His plan for the church was a world-undertaking; His expectation for the kingdom was a world-conquest; and this is all signified by the Great Commission—"Go ye, therefore, and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things, whatsoever I have commanded you, and lo, I am with you alway even unto the end." (Matt. 28:19, 20.)

We quite agree with Dr. Snowden that "The Bible speaks in world terms from Genesis to The Revelation." Jehovah is no tribal deity, but is "the God of the whole earth." (Isaiah 54:5.) Redemption had in view no little select class or favored few, but "God so loved the world, that He gave his only begotten Son, that whosoever believeth on him should not perish but have eternal life." The

gospel was no bit of local news circulating around in Jewish villages, but is a world message. Jesus Christ was no parochial schoolmaster, but is the prophet of humanity. The kingdom of God, according to abundant and continuous testimony of Scripture, is to fill the world "from sea to sea, and from the river to the ends of the earth." (Zech. 9:10.)

We approach the interpretation of this text with no trepidation. We do not care to pass over a single point contained in it; nor do we propose that brethren who deny "the blessed hope" shall be privileged to give it a partial treatment, and at the same time convey the impression that they, and they alone, accept the Great Commission in all its fulness.

What is the interpretation of this text? Unquestionably it has to do with the commission of the church; it has to do with the ceremonies of the church; and it has to do with the Christ of the church.

The Commission of the Church

"Jesus came and spake unto them, saying, All authority hath been given unto me in heaven and on earth, Go ye, therefore—." (Matt. 28:18-20.)

The command was from One of all authority and power. It was the man Christ Jesus, the very Son of God; from the One, and the only One who had a right to command. From the One whose right is recognized in heaven, from the One whose right is also recognized in hell, and whose authority covers all intervening space. When God was working special miracles by the hand of Paul, casting out evil spirits, and certain "exorcists took upon them to name over them that had the evil spirits the name of the Lord Jesus, saying, I adjure thee by Jesus whom Paul

preacheth. * * * The man in whom the evil spirit was, answered, Paul I know and Christ I know, but whence are ye? And he leaped on them, and mastered both of them, and prevailed against them, so that they fled out of that house naked and wounded."

His authority is recognized in hell! When the man who had the legion of devils, was in His presence, they called out, "Why hast thou come to torment us before our time?" "All authority and all power!" It is His to command, for Christ is "the Lord of both the dead and the living." (Rom. 14:9.)

"When God raised him from the dead and placed him at his right hand in heavenly places, far above all rule and authority, and power and dominion, and every name that is named, not only in this world, but also in that which is to come: and he put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all." (Eph. 1:20-23.) If, therefore, I am a member of "the church—His body"—He has as much right to command me as my brain has a right to command the action of my hand, the movement of my feet, or the utterance of my lips.

This commission was unto the men who knew Him best and loved Him most. Have we noted the phraseology of it? "The eleven disciples went into Galilee unto the mount where Jesus had appointed, and whey they saw Him they worshipped Him, and Jesus came to them and spake unto them saying, * * * *" There is a real reason for calling them "disciples" here, instead of "apostles."

The theory of a verbal inspiration of the Book makes

the use of that name significant in the last degree. He commissioned "disciples," not apostles only; and yet He gave that commission originally to the eleven who knew Him best, and to the eleven who loved Him most. With them He made His beginning and in them He rested His dependance, and it is an ensample of the Christ-method. He could never trust His ministry in the world to men and women who were not devoted to Him; and He could never expect the carrying of His gospel to the ends of the earth, over sea and land, in spite of all dangers and hardships and even death, of others than those who loved Him ardently, and who yielded themselves to be obedient to His will. In old Virginia, a lad sat in a meeting addressed in the interest of missions, and watched them take up an offering to send the knowledge of Christ to foreign lands. The box returned and the contents were counted. In the subscriptions they found a card written, "I give myself." Inquiry was made as to who had signed it, and from the rear of the room a young man arose, with blushing face, and said, "I did. It is all I have to give!" It was John Lewis Shuck, who later went away to China, and who was so blessed of God that he laid the foundations of the Southern Baptist Convention work in foreign missions. That is the first offering God wants—the offering of "self."

It is only because our missionaries have been such devoted men and women that we have shot light into the heart of darkest Africa, into the heart of blinded India, into the heart of bigoted Japan, that we have seen the cannibals of the great islands converted into the world's most ardent Christians. Think of Alexander Duff as an illustration. He had given his whole life to India, and as an old man he stood in Edinburgh and for two hours and

a half he held his listeners spell-bound as he told the story of trials and hardships and conquests. Then he fainted and was carried from the hall. When he came to himself, he asked, "Where am I? What was I doing? Oh, yes; Take me back and let me finish my speech!" "You will kill yourself if you do," exclaimed his friends. "I shall die if I do not!" And so they carried him back. The whole audience arose, men and women sobbing. He was unable to stand, but sat down, and said, "Fathers of Scotland, have you any more sons to send to India? I have spent my life there, and my life has gone, but if there are no young men to go, I will go back myself and lay my bones there, and let the people know that there is one man in Christian Britain who is ready to die for India!" Such have been the men unto whose hearts and hands Christ has committed His commission.

And yet, lest men should conclude that only great apostles had obligations in this matter, the Bible names the men who received the commission "disciples" and not "apostles," and we agree with the eminent writer who said, "As all the disciples of Christ are required to take a part in the propagation of His Gospel throughout the world, those who remain at home are bound to sustain and minister to those who go abroad, just as much as citizens in civil life are bound to support their fellow-countrymen who go forth as soldiers to fight their country's battles." We confess to an increasing amazement that there are so many more Christian young men in the world who are willing to don the uniform of the soldier or sailor and go out for their country to battles of blood, than there are young men in the church willing to go out for the church of God, to wear the livery of heaven and conquer heathenism by "the

blood of the Lamb and the word of their testimony, loving not their lives unto the death."

Dr. Joseph Clark, from Africa, speaking of the Soudan, said, "It is only a short time ago that there was a great massacre of the Christians there. A woman came by steamer out of that country, and on her way out passed the 'Electa,' the largest man-of-war on the coast. It had aboard three hundred soldiers. They were going to the rescue of the Christians, and looked to the Christian woman like an angelic host. As the steamer passed in the narrows she noticed that every eye was upon her, and the soldiers took off their helmets and saluted and bowed. She wondered why she was paid such court. Yet, looking about her she saw that she was the only white woman in the midst of black faces, and the soldiers knew that they were looking into the face of one in whose defense they had come, and if need be they would die.' And she said, 'Can it be possible that those three hundred boys are facing these perils simply for the sake of the salary and loyalty to the Queen?' No wonder she added, 'Why are not more young men coming with loyalty to the King of Kings and Lord of Lords, to do battle, not with heathen nor Mohammedans, but with falsehood and sin, not that men might die in a pool of their own blood, but that they might taste the bread of heaven and be cleansed by the blood of the Lamb?' "

His commission was unto every nation under heaven. "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations." To say that this was a commission to Jews alone is not only to strain the meaning of Scripture, but it is to destroy the meaning of speech. "All the nations" is a

phrase which is always applicable to Gentiles; whereas, "a nation" "the nation" is the very language of the Word of God in description of Israel. When Isaiah says (1:4): "Ah, sinful nation, a people laden with iniquity," he means Israel; but when in 2:2 he says: "It shall come to pass in the latter days, that the mountains of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it," he sweeps the Gentile world into his vision and promise. When again he writes: "Thou hast increased the nation, O Jehovah, thou art glorified; thou hast enlarged all the borders of the land," he speaks of Israel. But when he says, "So shall the multitude of all the nations be that fight against Mount Zion," he refers to the great Gentile world. Jeremiah distinguished with equal clearness between "the nation" and "the nations." So do Ezekial, and Daniel, and, for that matter, every minor prophet from Hosea to Malachi. But, as if the New Testament meant on its own account, to put this matter past all possible dispute, read Mark's report of the great commission itself (16:15). "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." "The whole creation" certainly compasses the entire world! To contend, therefore, that that thought never was in the commission is not only to contort the New, but to forget the Old Testament. Abraham was a missionary to the Canaan Gentiles; Joseph was a missionary to the Egyptian Gentiles; Jonah was a missionary to the Assyrian Gentiles. In truth, there has never been an hour since Abraham was called in which God has not made provision for the redemption of the Gentiles who might

accept Jehovah, and yield themselves to walk according to His precepts.

"The Lamb slain form the foundation of the world" was "slain for the Jew first; but also for the Gentile." Paul preached no new gospel as he himself declared, but preached unto them "that which he had also received." And when Cephas came with those Jewish heresies Paul resisted him to his face for his Judaizing interpretation of the Word of God; and separated from Barnabas because he was carried away with their dissimulation. The earnest of all of this was in the ministry of Jesus Himself also. Have we forgotten how, when Jesus heard that John was delivered up, He withdrew into Galilee; and leaving Nazareth, He came and dwelt in Capernaum, which is by the sea, in the borders of Zebulun and Naphtali, that it might be fulfilled which was spoken through Isaiah the prophet, saying: "The land of Zebulun and the land of Naphtali, toward the sea, beyond the Jordan, Galilee of the Gentiles; the people that sat in darkness saw a great light."

What was Christ doing there? Simply taking seizen of His belongings. We are told that when William the Conqueror first went ashore on the coast of England he stumbled and fell. This was thought by his followers to be an ill omen. But grappling both hands full of sand, he held them aloft and cried: "I have taken seizen of my kingdom in England." We do not belong to that company who expect ever to see the kingdom brought about by missionary operations. Our understanding of this text is that we are to "make disciples of (or out of) all nations," that such become the "ecclesia" or the "called out" company! With this agrees perfectly James' great deliverance. "Men and brethren, hearken unto me: Simeon hath

declared how God, at the first, did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written; After this I will return, and will build again the tabernacle of David which is fallen down, and I will build again the ruins thereof and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called saith the Lord, who doeth all things." (Acts 15:13-16.)

Our obligation is not to bring the kingdom in; God will "set it up," but it is ours to carry the gospel out; out to every East Indian, out to every Chinaman, out to every African, out to every Japanese, out to every South Sea Islander. Livingstone said a remarkable thing, "The end of discovery is the beginning of missions." He might have added, the end of discovery is also the territory of missions. As long as another continent or island can be found and another people sit in darkness, knowing not the truth, the obligation of the church remains, since to "all creation" is His commission. God give to those of us who feel it is the divine will that we should remain in this country, a world-wide view and implant in our breasts a passion for world-wide evangelism, that we may have within ourselves the proof of our discipleship; and be the company of those to whom the poet addressed the words:

"Once the welcome light has broken,
Who shall say
What the unimagined glories
Of the day;
What the evil that shall perish
In its ray?
Men of thought and men of action,
Clear the way!"

But from the Commission of the Church we pass to

The Ceremonies of the Church.

"Go, ye therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you."

A disciple's baptism is an essential ceremony. Paul tells us its meaning. In writing to the Romans (6:4, 5) he says: "We are buried therefore with Him through baptism into death; that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with him in the likeness of his death, we shall be also in the likeness of his resurrection."

The significance of this ceremony can never be so fully felt in the Christian world as it is in the heathen. Some time since we looked upon a stereopticon view of a missionary baptizing natives of the Congo Free State. Here were men who had been thieves and liars and murderers, guilty of all forms of fornication and adultery; and women who were their matches in sin, and boys and girls born and bred to the same; and now they were being baptized. What did it mean to them? Not an Easter performance merely; not an occasion of appearing in a white dress or any other uniform; not the celebration of a ceremony at such a time and place as to attract the attention of the public and excite favorable press comment. It meant cessation from the life of sin in its various and awful phases; it meant burial with the Man who went beneath the flood for our sakes; it meant resurrection to walk in newness of life

with Him. And that meaning was further illustrated as we followed those converts from the pool to the daily practice of Christian precepts. Ah, beautiful ceremony! Ah, marvelous change! Ah, glorious prospect of clean, wholesome, consecrated lives! Beddome was contemplating this act when he wrote the lines:

"Witness ye men and angels now,
Before the Lord we speak;
To Him we make our solemn vow,
A vow we dare not break.

That, long as life itself shall last,
Ourselves to Christ we yield;
Nor from His cause will we depart,
Or ever quit the field."

The Lord's Supper was a second essential ceremony. "Teaching them to observe all things whatsoever I have commanded you." He had commanded it! "This do in remembrance of me!" We have teachers among us now who tell us that it was a Judaizing rite, and was not intended to continue indefinitely. Perhaps not; but the Word of the Lord is plain as to how long it shall continue, "As oft as ye eat this bread and drink this cup, you do show the Lord's death, till He come." And so long shall it remain—"till He come." We have little doubt that He will celebrate it in person with His own; and that the significance of it will be better understood when He again, with His pierced hand, shall break the bread and pass the cup, than it has ever been in all the ages. Do we not remember how on that night before Jesus was crucified, as they were eating, He took the bread and blest and brake it, and said, "Eat, this is my body which was broken for you; and he took the cup likewise, saying, Drink ye all of

it, for this is my blood of the covenant, which is poured out for many unto remission of sins. But I say unto you, I shall not drink henceforth of this fruit of the vine, until the day when I drink it new with you in my Father's kingdom." It is a significant suggestion. "Till He come," and the saints shall "be caught up to meet the Lord in the air." In that festal hour when bride and bridegroom shall know the communion of love, the table about which they will gather will not be a feast of the flesh, for our bodies will not be carnal, sold under sin, but "spiritual bodies" instead; and it will be a feast of affection when the Lord's Supper shall once more, and perhaps finally be celebrated; and its full meaning shall then be understood, and voiced in the notes of those who "Sing the Song of Moses and *the Lamb.*"

Think of the relationship that this ordinance sustains to foreign missions. Think of the meaning of the Lord's Supper, as men and women, recently converted from besotting sins, sit, white-souled before the holy communion and remind themselves of the fact that they were purchased not with silver and gold, but with the precious blood of Jesus Christ, symbolized in the cup, and they were redeemed not by the offering of a man, but by the broken body of the very Son of God. If such doctrines will not hold natives to their newly found faith, then salvation from sin can never be accomplished, and sanctification of spirit is an impossibility. But it does hold! And they who are washed with the very blood of the Son of God are careful not to stain themselves afresh; and they who are bought with the broken body of Christ are solicitous to keep themselves busy for Him "till He come!"

The Word of the Lord is a warrant for both. "The

mouth of the Lord hath spoken it." It is vain, therefore, that men speak against them. Like the ointment brought by the woman for the anointing of Jesus, wherever this gospel shall be preached, it shall be a memorial; and the gospel of Jesus Christ without these memorials of salvation and surrender, would not be a complete gospel, nor a sufficient one! We "deliver then, that which we have also received," how that Christ was baptized by John in Jordan, and therein has set us an example, that we should repent everyone and be baptized in His name, and how that He took bread and blessed and brake it, and gave it to His disciples, passing the cup after the same manner, saying, "This do in remembrance of me," and "till I come." Every celebration of the Lord's Supper is a beautiful reminder of that "blessed hope."

Ah, significant ceremonies they are; and a wonderful gospel it is, and the wonder of it all is not so much the commission given, and the ceremonies appointed, as it is in

The Christ of the Church.

"Lo, I am with you alway, even unto the end of the world," or, if you prefer, "the consummation of the age."

He is infinite in power. Aye, with Him is "all authority and all power." The missionary can depend on Him. When a Congo missionary saw the savages coming to take his life he could depend upon this One of "all power," whose breath was a storm upon the lake by which their vessels were driven on the beach and their endeavors baffled. When Stanley, in the heart of Africa, was starving, the God of all power could cause the fat bird to fall in the very midst of the little famished company—and He did! When in Turkey the Sultan decided every missionary must go, the

missionary said: "But the Sultan of the missionary can change this order." He knew the Christ of his marching order. Oh, it is good to know that He is back of the men and the women on the fields, and it is good to believe that when the young men and the young women of a church rise out of her midst to go to the regions beyond, this Christ of infinite power will surely go with them.

He was, and is, ubiquitous in person. "Go therefore and make disciples of all nations. Lo, I am with you alway." And, by implication, "everywhere," as well as at every time. He, like His Father, filleth all space. There is no whither we can go from His Spirit or flee from His presence! "If we ascend up into heaven, He is there. If we make our bed in Sheol, behold He is there; if we take the wings of the morning and dwell in the uttermost parts of the sea, even there His hand shall lead us, and His right hand shall hold us; and if we come under the cover of darkness, even the darkness hideth not from Him; and the night, by His presence, is made to shine as the day." We are told that Nicholas Hermann, who is known as Brother Lawrence, "practiced the presence of God." It ought not to be impossible, for Christ by His Spirit is everywhere present.

Creasy, in "Decisive Battles," speaks of Waterloo and tells of the time in that awful struggle when the pressure on the British line was insufferably severe, particularly on Halkett's brigade, in the right center, where were compressed the battalions of the sixty-ninth and seventy-third British regiments. An officer, writing of the experience, says: "The glow which fires one upon entering into action had ceased. It was now to be seen which side had most

bottom, and would stand killing longest. The duke visited us frequently at this momentous period; he was coolness personified. As he crossed the rear face of our square, a shell fell amongst our grenadiers, and he checked his horse to see its effect. Some men were blown to pieces by the explosion, and he merely stirred the rein of his charger, apparently as little concerned at their fate as at his own danger. No leader ever possessed so fully the confidence of his soldiery; wherever he appeared, a murmur of silence —'Stand to your front! Here's the Duke!' was heard through the column, and then all was steady as on parade. His aides-de-camp, Colonels Canning and Gordon, fell near our square, and the former died within it. As he came near us late in the evening, Halkett rode out to him and represented our weak state, begging his Grace to afford us a little support. 'It is impossible, Halkett!' said he. And our General replied, 'If so, you may depend upon this brigade to a man!' For the Duke they were willing to die. His presence in their midst incited to any amount of courage and to any possible or conceivable sacrifice." So it should be with the soldier of the cross in the presence of Christ. It is ours to stand to our guns. God forbid that we should fail Him in the hour when the battle is heavy and the need is as sore as it is on every mission field at this minute.

He is never failing in presence. The exact language of the text is, "Lo, I am with you alway," or, literally translated, "all the days." All the days! All the dark days as surely as all the bright days—Christ is with the host who are executing His commission, even unto the consummation of the age—all the days. He was with Judson in the dark

days before there came a convert out of India; He was with him in the dark nights when he languished in prison, in the hours when he walked in the valley of the shadow of death. He was with Henry Richards those long seven years in Banza Manteke when never a convert in answer to his gospel was seen. Men said He was not, but it was a lie! He was with him. It is within my lifetime, and within yours, if you are in middle life, that Richards stood there empty-handed and sorry-hearted and wondered what it meant—God's commission ringing in his ears and God's Word passing his lips, and no result. The night was black and the day itself was in deep cloud. And yet God was with him. Today on that same ground more than two thousand church members gather, their dark faces revealing white souls, because God was with Richards. He was with Clough when it did not appear, as well as when the first Telegu convert came. He was with Yates at Caifu when that great man of God found that he was smitten with an abscess that might cut off his life; and He was with him in all the dark days that followed. Such men we need, for with them is the Christ of eternity, always unto "the consummation of the age," or until the millennium come, and He returns in person to preside over all. He was in that conference in America when "Why continue this mission?" was the question being debated. Ten years of work, and two Telegu converts, and the missionaries all at home, sick. But Mr. Day plead the promises of God and his own heart's pity, and so did Rev. Mr. Sutton. It was decided to put off the decision. In the meeting one had spoken of the Telegu station as "The Lone Star Mission," and that night the great Dr. Smith, whose heart had been stirred and sympathies roused by

the symbolism, went home and wrote the poem which he read next morning at the breakfast table.

Shine on, "Lone Star!" Thy radiance bright
Shall spread o'er all the eastern sky;
Morn breaks apace from gloom and night;
Shine on, and bless the pilgrim's eye.

Shine on, "Lone Star!" I would not dim
The light that gleams with dubious ray;
The lonely star of Bethlehem
Led on a bright and glorious day.

Shine on, "Lone Star!" in grief and tears,
And sad reverses oft baptized;
Shine on amid thy sister spheres;
Lone stars in heaven are not despised.

Shine on, "Lone Star!" Who lifts his hand
To dash to earth so bright a gem,
A new "lost pleiad" from the band
That sparkles in night's diadem?

Shine on, "Lone Star!" The day draws near
When none shall shine more fair than thou;
Thou, born and nursed in doubt and fear,
Wilt glitter on Immanuel's brow.

Shine on, "Lone Star!" till earth redeemed,
In dust shall bid its idols fall;
And thousands, where thy radiance beamed,
Shall "crown the Saviour Lord of all."

Now it is the most glorious station in the whole galaxy of missions; and the reason of it is that the Christ who said, "Lo, I am with you all the days, even unto the consummation of the age," has made good His word there, as He was wherever missionaries have wrought and put their trust in Him. He who is keeping His promise of presence with the missionaries at work on heathen fields, will also keep his promise to millennialists who watch for His revelation from Heaven and work while they "wait."

Two Fundamentally Safe Hymn Books

Foundation Hymns

Selected and published by the
Bible Conference Committee

15 cents per copy
Postpaid

$10.00 per 100 copies
Carriage extra

Serving-and-Waiting Hymns

being revised for publication.

Have you ever stopped to consider what singing really is?

What is it to you—a sentimental pleasure or a genuine praise to God? Is it a real testimony? Is there not more false doctrine taught in song than in any other way? Are we not as responsible for what we say in song as for what we say in testimony or prayer?

"Foundation Hymns" has been arranged and "Serving-and-Waiting Hymns" is being arranged with the Scriptural content of the hymns as well as the music as the test for selection. These little books are merely a beginning. If the Lord so leads we may publish a larger edition suitable for Church and prayer meetings.

Light on Prophecy

Our 1918 Conference Report

At this Conference one was able to sit down quietly and see just what the Bible did say about the Lord's return. Was it a cunningly devised fable or was it "thus saith the Lord"?

The addresses composing this book are welcomed by Bible lovers everywhere because they were co-ordinated and constructive and not controversial.

Attractively bound in cloth $1.00

BIBLE CONFERENCE COMMITTEE
1723 SPRING GARDEN STREET, PHILADELPHIA

SCOFIELD REFERENCE BIBLES

The Bible Conference Committee earnestly recommends this edition of the English Bible to the attention of believers everywhere.

Ten Chief Features:

1. All the great words of Scripture are clearly defined.
2. Chain references, with final summaries, cover all the great topics of Scripture.
3. Each book has an introduction and analysis, thus facilitating Book study—the true method of Bible study.
4. Helps at the hard places where they occur.
5. Apparent contradictions reconciled and explained.
6. The types are explained and illustrated by New Testament references.
7. The Greater Covenants, around which all Scriptures gather, analyzed and explained.
8. The prophecies are harmonized, thus self-explanatory.
9. Index to editorial matter—of great value to preachers in preparing sermons.
10. A panoramic view of the Bible.

The text is the authorized, or King James Version, with emendations in the margin when needed. There are two sizes of type and 16 styles of binding in each size. Prices range from $1.50 to $14.00. Descriptive circular with prices on application.

SCOFIELD BIBLE STUDY LEAFLETS

Eighty-two Bible Lessons, after a unique plan, arranged in three series of twenty-seven lessons each. The lessons are arranged for Bible classes but are equally helpful for personal Bible study. They are especially designed to require first hand study of the Bible itself. Using these leaflets is like studying the lesson with Dr. Scofield himself. They meet the need of Bible teacher, Sunday-school teacher, preacher and Christian in every field.

Published in two styles to meet needs of individual and class.

Teachers' Books

The fifty-four lessons of Series 1 and 2 in tough paper binding at 35 cents per copy. The twenty-seven lessons of Series 3 in tough paper binding, interlined for notes at 25 cents per copy.

Unbound Leaflets

Each lesson on a 5½ x 8½ inch sheet, one lesson to the sheet. The twenty-seven lessons of any series, in a special envelope, for 20 cents or any one lesson (not assorted) at 8 cents per doz.

A sample lesson will be sent to any person on receipt of a stamped and addressed envelope.

BIBLE CONFERENCE COMMITTEE

1723 Spring Garden Street Philadelphia

Postage extra on orders of less than $1.00

Books by Conference Teachers

Lewis Sperry Chafer

Salvation. In the introduction Griffith Thomas says: "It depicts in clear, Scriptural language the gospel of Divine Salvation through the Person and work of Christ." In two chapters on "The Eternal Security of the Believer" there are clear expositions of the twenty-five "insecurity passages." Cloth $1.00.

Satan and the Satanic System. A full sized Biblical picture of the arch enemy of God and man. Dr. Scofield says: "I sincerely wish that all believers might in some way be led to read it." Cloth $1.00.

The Kingdom in History and Prophecy. This is a study of the historical and prophetic aspects of the Kingdom of God in their relation to the present age and that which is shortly to come. Cloth $1.00.

True Evangelism. Mr. Chafer presents an entirely different principle and order of procedure from the evangelistic plans and methods of today. Cloth $1.00.

He That is Spiritual. "True spirituality is that in the child of God that satisfies and glorifies the Father. Upon it all Christian service depends." Cloth 75 cents.

James M. Gray

Christian Workers Commentary. A commentary of the whole Bible in large octavo volume. Cloth $2.75.

Bible Problems Explained. Questions which are frequently coming to the front in the minds of Christian people. Cloth 60 cents.

Salvation from Start to Finish. The title is a full explanation of the scope and contents of this most helpful book. Cloth 60 cents.

Satan and the Saint. Or the present darkness and the coming light. Cloth 60 cents.

The Antidote to Christian Science. One of the very best books showing just what it is and how to meet it. Cloth 75 cents.

George E. Guille

Soiled Feet in the Master's Hands. The object of these pages is to set forth the teaching of Scripture as to the provision which God has made for the sins of His people. Paper 10 cents.

Isaac and Rebecca. The typical significance of the beautiful story of Isaac and Rebecca. Paper 10 cents.

The Judgment Seat of Christ. Who stands there? When? What for? Paper 10 cents.

Sonship. Its present privileges and future manifestations. Paper 10 cents.

W. H. Griffith Thomas

The Apostle Peter. Outline studies in his life, character and writings. Cloth $1.00.

Grace and Power. The possibilities of the Christian life, the provision made for their realization and the protective grace flung around the believer. Cloth $1.00.

Romans. A Devotional Commentary. In three volumes. Cloth $1.00 per volume.

Christianity is Christ. The title is descriptive of the object of the book. Cloth 50 cents.

I. M. Haldeman

Ten Sermons on the Second Coming. The return of the Lord, its character, object and results presented in ten remarkable studies. Cloth $2.00.

Why I Preach the Second Coming. The real dynamic in this wonderful preacher's life and ministry. 158 pages. Cloth $1.00

How to Study the Bible. Forty-four lectures, addresses, letters and expositions of Scripture, a picture of the author and his dispensational chart in colors. Cloth $1.50.

The Coming of Christ both Premillennial and Imminent. A masterly discussion of the question in more than 300 pages. Cloth $1.25.

Christ, Christianity and the Bible. A forceful restatement of the fundamentals of the faith adapted to meeting the oppositions of modernism. Cloth, $1.00.

Christian Science in the Light of Holy Scripture. "I have had one object in writing this book: to show that Christian Science is wholly outside the Bible and has no right to the name of Christian." Cloth $1.50.

L. W. Munhall

Breakers! Methodism Adrift. The exposure of a coterie of men (the testimony taken from public documents) mostly in educational institutions and among General Conference officials who have formulated and are promulgating a propaganda that denies the integrity, infallibility and authority of the Bible. Cloth $1.00.

The Convert and His Relations. Cloth $1.00.

The Lord's Return and Kindred Truth. Cloth $1.00.

J. C. Massee

The Second Coming. Other books on this subject are chiefly occupied with the doctrine; this book is chiefly occupied with what the Lord's Return means to the believer's life and service. Cloth $1.50.

Men and the Kingdom. A series of ten messages to Christian men. Cloth 75 cents.

William L. Pettingill

Simple Studies in Matthew. No book in the Bible is so misconstrued and misapplied as the Gospel of Matthew. The failure to perceive its dispensational character has concerning the great doctrines of which it treats. Cloth $2.50. resulted in great confusion concerning its meaning. This analysis brings out fully its dispensational truth. Cloth 75 cents.

Simple Studies in Romans. The wonderful truths of the Epistle to the Romans are set forth in a clear comprehensive way in this book. Every believer should know these fundamental truths clearly. Cloth 75 cents.

Simple Studies in Daniel. An introduction to the study of this wonderful book and of "The Times of the Gentiles" which are now fast coming to a close. Cloth 50 cents.

Simple Studies in Revelation. Companion to "Simple Studies in Daniel" in which the striking resemblances between the two books appear. Cloth 50 cents.

Israel, Jehovah's Covenant People. New edition of this remarkable book, which shows the fulfilled and unfulfilled prophecies under four heads: The King, The People, The Land, The City. Cloth 50 cents.

W. B. Riley

The Crisis of the Church. The crisis shown in education, ministry, message and conduct, in both city and country. Cloth $1.00.

The Evolution of the Kingdom. The coming and Kingdom of our Lord is presented in twelve chapters ending with "The Significant Signs of the Times." Cloth 75 cents.

The Menace of Modernism. "The faith of today will determine the conduct and character of tomorrow. A false theology eventually fruits in foul living." Cloth $1.00.

C. I. Scofield

What do the Prophets Say? Dr. Scofield here gives the results of a lifetime of study of the Bible in relation to God's foretelling of His purpose for Israel, for the Church and for the World. Cloth 75 cents.

New Life in Christ Jesus. Nine sermons in which are discussed the phases of the new and glorious life received from and in our Lord Jesus Christ. Cloth 75 cents.

Plain Papers on the Holy Spirit. The person, relationships and offices of the Holy Spirit before and since Pentecost. Cloth 75 cents.

No Room in the Inn. Expositions and interpretations of Scripture upon subjects of vital import to Christian faith and life. Cloth $1.00.

Dr. Scofield's Question Box. Compiled from answers to questions received by Dr. Scofield during eleven years of conducting his Bible Correspondence School. Cloth $1.25.

R. A. Torrey

The Person and Work of the Holy Spirit. As revealed in the Scriptures and in personal experience. Cloth $1.00.

Difficulties and Alleged Errors and Contradictions in the Bible. Cloth 60 cents.

Practical and Perplexing Questions Answered. Cloth 60 cents.

What the Bible Teaches. What the Bible has to say

Order of

BIBLE CONFERENCE COMMITTEE

1723 SPRING GARDEN STREET

PHILADELPHIA, PA.

Prices are subject to change without notice and therefore cannot be guaranteed.

Postage extra on orders of less than $1.00.

230 F98wo 1919
World Conference on
Christian Fundamentals
God hath spoken

DATE | ISSUED TO
APR 16 '97

230 F98wo 1919
World Conference on
Christian Fundamentals
God hath spoken

Bethel Seminary Library
3949 Bethel Drive
St. Paul, Minn. 55112